E HINDOO PATRIOT

With which is incorporated the Indian Field.

PUBLISHED EVERY MONDAY.

XVIII. | CALCUTTA:—MONDAY, AUGUST 31, 1891. | *Per Annum in Advance* TOWN ..... 11-8 MOFUSSIL 13-4

Summary of News.

Monday, 24th August.

AN inquiry is proceeding into the charges against Canadian Government officials. The investigation daily reveals widespread corruption in the Civil Service.

ACCORDING to Suakin advices, the Dervishes are assembling in large numbers near Dongola. This will of course again put off the final consideration of the question of evacuation of Egypt by the English for which there has latterly been so great demand.

THE Socialist Congress closed on Saturday. The principal resolutions adopted by the Congress were in favour of the abolition of piece-work and the extension to women of all civil and political rights. It was also decided to continue to agitate every Mayday in favour of the eight hours' movement.

A VAST Salt Lake has appeared suddenly in San Diego County, South California. Apparently it is the result of the recent earthquakes, for great changes have occurred in the mountains, new gorges being formed and waters rising in dry places. The lake is close to the Colorado desert, which resembles the bed of the Dead Sea, but as yet no connection can be found between the new lake and any known body of water, though an exploring party are investigating.

PARENTS cannot name their children just what they please in Germany. By Imperial order, Government functionaries are forbidden henceforward to register any infant in a Christian name bearing the slightest relation to politics. Socialists are very fond of calling their children Robespierre, Lassalle, Bebel, Liebknecht, and the like, but Emperor William objects to the practice. So the child's name must be chosen from the Bible, the Calendar of Saints, or from the roll of Princes and national heroes.

SEVERAL policemen are now undergoing their trial at Ujjain on a charge of causing the death by violence of the man Bulwant, who was arrested at Gwalior, on a warrant issued by the Central Indian Agency for defamation. The deceased was believed to have been one of the instigators of the libels for which convictions were obtained in the Magistrate's Court at Mhow and at Indore. The accused was arrested on a warrant in Gwalior territory, and when brought to the railway station at Ujjain in custody, he was suffering from injuries; he died in a few hours. Immdiately after this occurrence the Indore Durbar expressed its willingness to surrender the policemen belonging to that State who were accused of complicity in it. Three men were handed over accordingly upon a requisition from the Gwalior Durbar. They are now standing their trial at Ujjain along with men of the British and Gwalior police. The warrant was obtained for the arrest of the prisoner in the hope and belief that his apprehension would lead to the discovery of the writer of the defamatory articles which he had caused to be published in the now defunct *Eastern Herald*, the proprieter and staff of which have been subjected to long terms of imprisonment.

A NUMBER of Parsees addressed a letter to the Government of Bombay on the subject of the Clock Tower Tragedy, asking that such steps might be taken for the thorough elucidation of the mystery as Government might think proper, as notwithstanding the trial, the mystery still remains unsolved. After careful consideration of all the facts, the Government of Bombay, through its Secretary, Mr. Lee Warner, has intimated that in its opinion the theory of outrage and violence has been exhaustively examined and thoroughly discredited. In itself the theory of accident seems improbable; suicide must be admitted as posible, but it is considered that it is to the last degree undesirable to drag into public light all the details of the private lives of the deceased and their families, even if any good result were possible. The Government, therefore, taking all the surrounding circumstances into consideration, has refused to appoint the Special Commission of Enquiry.

MR. JUSTICE JARDINE delivered a lecture at the Elphinstone College Union, Bombay, on the constitution and working of the Educational Board in Burma, which might before long develop, according to the lecture, to a University for Burma.

Tuesday, 25th August.

PATRIOTIC Frenchmen are ready to extend every courtesy to the Queen; but it would appear they cannot stand Lord Salisbury. The *Univers*, of Paris, acknowledges that Queen Victoria misses no opportunity of expressing her sympathy for France. It is sure that she might go from one end of France to the other without meeting a Frenchman capable of discourtesy, but it maintains that Lord Salisbury is deservedly unpopular there. For although he always speaks of France with propriety, he has made the policy of England anti-French. Hence Frenchmen even assuming that the Portsmouth visit could not have been avoided, cannot look upon it with the same pleasure as the Cronstadt visit, which was a reply to the Emperor William's abortive attempt to make his English trip a triple alliance demonstration.

IT is now stated by the *Standard* that the German papers, which at first made light of the visit of the French fleet to Cronstadt, are abandoning the attitude. They are for the most part disposed to admit that the visit is a political event of importance. They still, however, continue to regard it as unlikely to alter the general situation. The *Norddeutsche* points out that the Russians and French have both emphatically repeated the assurance that peace is the main aim of their policy.

PERUVIAN widows keep up a curious celebration. On the first anniversary of the husband's death, the widow attires herself in bridal garments, over which she puts on her mourning garb. All her relatives assemble in her house, where they execute a funeral dance to the strains of doleful music. As the hour approaches when her husband died, both the music and the dancing assume a more lugubrious character. But as soon as the hour has passed, a friend steps up to the widow and removes her black mantle. At this signal, the others come near, dancing all the while, and relieve their hostess of the remainder of her weeds one by one, while others trim her hair with flowers, until at last the widow stands there in bridal array. Then the band strikes up a more lively strain, and the whole company join in the giddy maze, after which they patrol the streets and end the proceedings with a midnight carouse.

A RUSSIAN exploring party, under Captain Gromchevtsky, has entered the Pamir country. The party consists of six hundred Cossacks.

The Government of India have decided that only life-convicts shall be transported, and that the practice of sending convicts from Port Blair to the Indian Jails, to complete the last two months of their sentences, shall be discontinued.

A PECULIAR feature of the last official year in the working of land emigration has been the grant of four licenses, under Section 62 of Act I. of 1882, permitting local agents to engage coolies on behalf of specified employers, but without the intervention of garden Sirdars.

THE Punjab *People's Journal* says that another exploring expedition will soon leave the Indian frontier for Thibet. Lieutenant Bowen of the 17th Bengal Lancers is to command, while his chief subordinates will be Surgeon Thorold and an Assistant Surgeon.

RUMOURS reach the *Civil and Military Gazette* from military sources in Pindi that operations against certain tribes in the Black Mountains will recommence early in the autumn. The force already there is to be increased by one or two battalions of British infantry, and perhaps, a couple of Mountain Batteries, Royal Artillery. It is also understood that General Lockhart is the officer who will command the force.

IT is probable that before long, a special train will be despatched from Bombay to Calcutta on the arrival of the mail steamer. The East Indian Railway readily agreed to run at the rate of one rupee per mile, but the demands of the Great Indian Peninsula Railway are much higher. It is finally agreed to accept one rupee and eight annas. The special mail train will carry a few passengers. The total cost to the Government is estimated at Rs. 80,000 a year. Another postal concession is pending. Following upon the reduction in postal rates on letters to England, the rates on newspapers may shortly be reduced. Even this small reform implies annual loss of some Rs.8,000 to the revenue of the Department.

Wednesday, 26th August.

MR. Paul, Mr. Hart and the Chinese representaive are now engaged at Darjiling on the last point, connected with the Sikkim-Thibet negotiations. This is the fixing of a site for a trade mart on the frontier.

WE are glad to hear that in the Fine Arts Examination of the first-year class of the Royal Academy of Rome, Babu Robinikanta Nag has stood first, and has obtained a silver medal of 60 francs in cash, and a diploma.

IT appears from the crop reports of last week, that although rain has fallen in Bengal, there are isolated places such as Rungpore, Bettiah Sub-Division in Champarun, parts of Sarun and Puri, which stand in need of more rain than has hitherto fallen. Cattle disease has been reported fom Thannahs Haroa, Bassirhaut, Canning and some places in the Sunderbuns in the 24-Pergunnahs. Similar reports have also come from Julpaiguri, and the Chittagong Hills. *Amun* paddy in parts of the Kustea Sub-Division is reported to have been submerged. A similar loss of paddy has been reported from Ghatal also.

ON the 29th of July last, Sir John Gorst presided at the annual meeting of the Cooper's Hill Engineering College, and in the course of his presidential address, he is reported to have said that as a member of Parliament, he had practical knowledge of the immense number of educated young men who could not find anything to do. He added that every week he [illegible] from half a dozen to a dozen applications [illegible] who were qualified by their training to fill [illegible] the public service, but who had failed to [illegible] particular examinations, and were [illegible] consequence. On this a contemporary very pertinently remarks:—'Anglo-Indian officials and writers in the Press are wont to twit our educated young countrymen for their hankering after the public service, and they will do well to remember in future Sir John Gorst's testimony.'

[illegible] French fleet sailed for Cherbourg on Wednes[illegible] the stay of the squadron in England certain social meetings of officers and crews of the two nations took place. The visit is said to have produced the friendliest feeling between the two countries.

IT is reported from Cape Town that a British force has arrested a Native Chief owing to his tribe having come into conflict with the Police of the Chartered Company. The arrest is said to have been made in spite of a strong protest by the Portuguese. Will this lead to further complications?

IT is said that the three railway lines which are considered by the Government of India as most important, and to be undertaken during the coming cold season, are the Mushkof line on the Bolan route, the Attock Mari line, and the Gauhati Lumding line in Assam. The Bhatinda-Bhawalpur Railway will remain in abeyance for the present.

IT is stated that Major Maxwell remains as Political Officer in charge at Manipur until the Government of India have decided what member of collateral branches of the reigning family can be nominated as future Maharajah.

A NEW instrument, called the lucigraph has recently been invented. It is used for signalling at night and commends itself especially to those engaged in mercantile pursuits. It is constructed on the principle of the magic lantern, and is worked by keys similar to the type-writer each key being attached to a metal plate stenciled in any desired character, such as a letter of the alphabet, or numeral. Each figure is painted with a character similar to that cut out of the plate to which it is attached and when pressed, it projects the letter plate before the light, throwing the said character on a screen. For ordinary use an Argand burner kerosine lamp is sufficiently strong, as it is estimated that every five candle power gives a range of vision of about a quarter of a mile on a bright moonlight night. Of course, for higher and better service, the electric or lime light should be used in the lantern. The signals can be read by any one without instruction, and when code letters, like those for the universal international code, are used, it can be read by any one using the code book carried on all ships.

Thursday 27th August.

A NAPLES paper has received from a correspondent at Aden some particulars concerning the Russian expedition to Abyssinia commanded by Lieutenant-Mashkoff. The expedition, it is said, has so far to a great extent failed in its object on account of internal dissensions among its members. The geographical and politico-religious elements which it embraced are by no means in accord. The Geographical section headed by Lieutenant Mashkoff has received a subsidy from the Geographical Society of St. Petersburg and been entrusted with a number of rifles as a present from the Russian Government to the Emperor Menelec and Degiac Makonen. The Politico-religious element is represented by two orthodox priests and an Abyssinian Captain, whose mission has been subsidised by the semi-political and semi-religious society of Moscow. An attempt has been made to bring about a reunion of the Copt-Abyssinian and orthodox Russian Churches, but serious discord arose especially with regard to the manner in which it was proposed that the funds of several religious organizations should be administered. In consequence of this dispute Lieutenant Mashkoff has sent the priests back to Europe, and has himself gone on to Harrar.

WHILE there are numerous exceptions, it seems to be a fact that great poets, essayists, scholars and philosophical thinkers are, as a rule, small; while great generals, orators and politicians—those who are engrossed in doing rather than thinking—are, as a rule, above the average size of man. There is a reason for it: those who possess the most vitality are apt to make the biggest noise in the world. Washington was a large man; so were Cortez, Charlemagne, and Wellington; so were Webster and Lincoln; so are Gladstone, Bismarck, Ferry, and Cleveland. When men who have won distinction are not tall, they generally make it up in breadth, like Bounaparte and Sheridan. The thinkers of the world have generally been small; as Cicero, Aristotle, Bacon, Alexander Pope &c.

THE increasing prevalence of premature baldness is a fact recognised by the medical profession. According to Dr. Joseph Tyson's remarks in "The Lancet," the principal cause, although not the sole one, seems to be the frequent covering of the head. Women notoriously lose their hair less often. The cause is fouud in the comparative lightness of their head gear. Coming to practical remedies, or preventives, we are told by this authority that children should as much as possible do without caps, and that hats, when worn, should be of the lightest description. The chimney-pot hat cannot, it is warned, be too strongly condemned. In winter a light felt, well ventilated and unlined, is best. Continual brushing with hard brushes is also to be avoided. Greasing the hair, once so general, is now considered vulgar, but a little simple grease or oil applied after washing would, it is said, be beneficial.

THE *Indian Union*, of Allahabad, has, we are glad to observe, an excellent obituary notice of the late Babu Nil Kamul Mitter. We quote the following:

Coming from Bengal where education had made giant strides, he found the boys in the North-Western Provinces steeped in ignorance and superstition. He set himself accordingly to combat the evil as far as it lay in his power. He established *patsalas* and schools, the chief amongst which was the Thornhill Training School which, the management being transferred to the Government, became the Zilla Government School. Not content with the stimulus he had given to the cause of primary education he endeavoured to do the best to promote high education in these Provinces. He took an active part in getting up subscriptions for the establishment of the Muir College and founded a scholarship for the encouragement of Sanskrit learning. The first Indian print estalished in these Provinces—the *Reflector*—was his own undertaking. The first commercial Gazette started at Allahabad was also undertaken at his instance. Of large sympathy and catholic disposition, he was an ardent advocate of all works of reform. When widow marriage in Bengal evoked the strenuous opposition of the orthodox community he was one of those few ardent workers who rallied round the good cause. His keen astute intellect had already observed the superior advantages of education in England and he accordingly set himself to establish a permanent institution for the education of Indian youths in England. He could not achieve any tangible success in this direction, but as early as 1869 he sent a promising graduate of the Calcutta University to England binding him in his turn to educate two Indian youths on similar conditions. Every Bengali traveller who has been to this part of the country will bear testimony to it. His public liberality is hardly surpassed by his private hospitality. There has hardly been any work of reform, social, political or intellectual, which has not had his hearty support. Nor did he forget the place of his nativity though he had become a thorough N. W. P. man. His purse was always open for all schemes likely to improve his native village. He established a school and a charitable dispensary there. He was thoroughly unostentatious, having spent in private charity not less than 30 lacs of Rupees."

Friday, 28th August.

As to the ability of the human brain to stand continuous work the following paragraph gives the estimates of various authorities:—"Opinions differ," a writer says, "as to the limit of daily mental work in adults. Dr. Bain of Aberdeen says that in that city there are as hard heads and as hard workers as in any other part of Great Britain, but that four hours' steady mental labour is as much as is good for them. Cuvier was usually engaged for seven hours daily in his scientific researches, but they were not of a nature to require continuous thought. Walter Scott declared that he worked for three hours with pleasure, but beyond about four hours he worked with pain. Dr. Dally of Paris says that a man twenty years old cannot do intellectual work with profit beyond eight hours daily. Beyond this limit there will be fatigue, cerebral anæmia or congestion, disgust and impossibility to work. Generally it is necessary to limit the time to six hours or even less.

Condition of affairs in Madras continu s pretty much as before. The people suffer from want of work, and the crops now on the ground will wither if timely rain is not received. If the north-east monsoon fails, their condition will be serious. Speaking at Guvalcheruvu the other day, Lord Wenlock urged upon the people the supreme importance of taking loans from Government for digging wells and for deepening the wells already existing. Good rain has fallen at Vizigapatam and Ganjam. The condition of the Royachoti Taluq is said to be not typical of the Cuddapah District, but only of the worst portion thereof. According to a Madras telegram, on Tuesday, the official season report for the past week says that the rainfall for the past three weeks is seriously deficient in Bellary, Anantapur, Chingleput, South Arcot, Salem Coimbatore, Madura, and Tinnevelly. In these districts, the unirrigated cultivated areas in which are more than half the total for the Presidency, the area normally sown up to August is about 3,750,000 acres, and about 37 per cent. of the total unirrigated cultivation. This area must in the present year be greatly reduced, and the crops that are already sown suffer severely. Owing to the deficiency following on drought in previous months, pasture and fodder are getting scarcer. Cattle are suffering, and mortality is increasing in the affected areas. About 25,230 coolies have been employed on the relief works, and Rs. 383,840 have been lent for the construction of wells.

A FEW relief kitchens for the distribution of cooked food to those unable to work and to the old and infirm, are to be opened in the Cuddapah and Coimbatore districts in Madras. Hitherto, this kind of relief has only been given in the Chingleput and North Arcot districts.

THE Chilian war is no longer a petty affair. Terrific fighting took place between the insurgents and the Government forces on Friday, Saturday and Sunday before last, before Valparaiso. On Friday the insurgents succeeded in forcing the passage of Aconcaqua after a desperate struggle in which twenty thousand troops were engaged, upwards of three thousand being killed and wounded. Unnecessary skirmishes took place during the whole of Saturday, the insurgents pushing the enemy back on to President Balmaceda's main position, which was reached the same evening. A furious battle raged throughout Sunday, in which the insurgent ships assisted their land forces. Thousands of spectators witnessed the engagement from the surrounding hills. The carnage is reported as frightful. The result of the battle is yet uncertain. The insurgents on Sunday repeatedly charged the position held by the Government troops, but were always repulsed. The carnage was horrible; the battle raging the whole day long, and only being stopped by darkness. The exhausted armies rested on Monday, advantage being taken of the cessation of hostilities to remove the wounded. In the meanwhile it is stated that the President Balmaceda has ordered four thousand Government troops, now at Coquinbo, to proceed to Iquique, which the insurgents have left denuded. Telegraphic communication with Chile is interrupted, the wires having cut.

REINFORCEMENTS have reached President Balmaceda, and he has now fully twenty thousand troops. He holds an impregnable position, and his torpedo and gunboats keep the insurgent Men-of-War in check. The latest news from Chile says that the insurgent forces have been hemmed in by Government troops, and that retreat is impossible. A decisive battle is declared to be imminent.

THE French census returns of last April have now been made up. The population of France is 38,095,000, an increase of 208,000 on May, 1886. In 1886, the increase on the last census was 565,000. The present increase is the smallest on record, and implies a considerable diminution of the rural population.

Saturday, 29th A

THE Industrial Conference assen
Tuesday last. About 50 delegates
Mr. Ardasir Burjorji Master read a
paper on technical education, sugges
tical scheme by which technical e
be made to reach those classes that
On the motion of Rao Bahadur
Mudelliar, a vote of thanks was given to M
and the latter's paper was referred to a Com
the members of the Association for consi
Kashinath Govind Natu proposed six Reso
suggesting that the policy, enunciated by Lord
in 1883, should be continually followed; that publ
tenders should be invited for articles, which are a
present being supplied by the Store Department of the
India Office, the latter being required to supply only
such articles, as cannot be obtained locally, and that
private enterprise should be encouraged. An important paper was read by Mr. Joshi on the advisabilily of holding industrial exhibitions at selected centres of the country. Such industrial exhibitions were in Europe and America after the model of the Exhibition of 1851, and were often proposed for India; but as these proposals aimed too high, considering the present condition of the country, which was unrepresented and unequipped, India could not hope to benefit by such exhibitions.

THE Conference re-assembled on Wednesday. The discussion on Mr. Natu's proposition was resumed, when Mr. Dhackji Kashinathji moved the following amendment, which was unanimously adopted.:—That Government be thanked for what impetus they have already given to local industries by purchasing for Government use articles of Indian manufacture where they did not differ materially in price or quality from those of European manutacture, and that they be requested kindly to publish a detailed statement of articles of European manufacture, still obtained from Europe, so that endeavours might be made towards producing them in India; that with the object of giving encouragement to Indian enterprise, the Conference is of opinion that the time has arrived when public tenders might be invited both in Europe and India for articles of European manufacture for three years, to test whether it would not be advisable for India to obtain the articles by that means instead of keeping up large stores' establishment for the purpose. Mr. Ranade then moved a long Resolution, suggest ing the advisability of establishing Agricultural and Industrial Banks, similar to those in France, Germany, Austria, Italy, Hungary, and Switzerland, and which he declared to be productive of great beneficial results to the agricultural community of those countries.

THE town of Bessemer, situate between New Orleans and Louisville, in the State of Alabama, is (says *Iron*) the latest creation of American enterprise. It is only to be found on the very newest maps. In the year 1887, the spot which the town of 40,000 inhabitants now marks was overrun by a hrimitive forest. The accidental discovery of all the materials—coal, ore, and lime—necessary to the establishment of a great iron producing and manufacturing centre led to this sudden inrush of population to a place hitherto barely trodden by the foot of man.

A CHARACTERISTIC story comes from St. Petersburg. The Czar is very fond of wood chopping, and the other day he was taking exercise in this fashion at Peterhof, when the head of his axe flew off and struck a servant who was standing by. The Czar ran forward to assist the man, who was slightly wounded on the face, and some of his blood trickled on to his hands. An officer on guard, seeing that something was amiss, approached, and, on perceiving the blood set up a dreadful howl, which brought a number of soldiers to the rescue. Matters were explained, and the servant's wound was staunched: but the officer showed such signs of fright that the Czar at last bantered him and patted him on the cheek, telling him to compose himself. "Majesty," said the officer, "the rumour will go forth that an attempt was made on your life, and I shall be punished for spreading the report; yet I swear to you I will not say a word." —"Why, then, should you be punished?" asked the Czar. "Because the War Minister has said that in order to stop communications being made to the public he will hold the officer on guard responsible for anything that is bruited with reference to your Majesty's doings." The Czar promised the officer that he should not be punished. Nevertheless, on the very next day there was a widespread rumour in the capital that a man had tried to murder His Majesty with an axe.

THE latest novelty in conveyances is a steam phæton now being exhibited in London. A guilding wheel takes the place of the shaft, and the driver sits in the front. The engine can scarcely be seen, and is both noiseless and smokeless. The vehicle is capable of accomplishing 29 miles an hour, which is almost equivalent to railway speed.

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THE INDIAN ASSOCIATION FOR THE CULTIVATION OF SCIENCE.

(210, BOW-BAZAR STREET.)

(SESSION 1891-92.)

LECTURE by Babu Ram Chandra Datta, F. C. S, on *Monday*, the 31*st Inst.*, at 5 P. M.
Subject: Sulphur, Dioxide; Sulphuric Acid.

LECTURE by Dr. Mahendra Lal Sircar, on *Tuesday*, the 1*st Sept.*, at 7½ P. M.
Subject: Action of Voltaic Electricity on the Magnet. The Galvanometer.

LECTURE by Babu Ram Chandra Datta, F. C. S., on *Wednesday*, the 2*nd Sept.*, at 5 P. M,
Subject: Phosphorous, Phosphuretted Hydrogen and Phosphoric Acids.

PRACTICAL CLASS in Chemistry under Babu Ram Chundra Datta, F. C. S., on *Thursday* the 3*rd Sept.*, at 4½ P. M.

LECTURE by the Rev. Father Lafont, S. J., C. I. E. on *Thursday*, the 3*rd Sept.*, at 7½ P. M.
Subject: The Barometer; Its Action and its various Forms.

LECTURE by Babu Mahendra Nath Ray, M. A. on *Friday*, the 8*th Sept.*, at 4½ P. M.
Subject: Quadrature and determination of the Centre of Gravity of Plane Curves with rectangular and Polar Co-ordinates.

LECTURE by Babu Ram Chandra Datta, F. C, S on *Saturday*, the 5*th Sept.*, at 4 P. M.
Subject: Boron and Silicon.

PRACTICAL CLASS in Chemistry under Babu Ram Chandra Datta, F. C. S., on *Saturday* the 5*th Sept.*, at 5 P. M.

MAHENDRA LAL SIRCAR, M. D.,
August 29th, 1891. *Honorary Secretary*

The Hindoo Patriot.

MONDAY, AUGUST 31, 1891.

MANIPUR.

WHILE we were writing about the propriety or otherwise of Government making its objects and reasons known in connection with the confirmation of the Manipur sentences, the *Gazette of India* had, as a matter of fact, published a Statement containing them. The Viceroy in Council "had it drawn up" having regard to the great importance of the question raised by the cases. One cannot help considering, in this connection, that the "drawing up" business whoever may have had charge of it, had better taken place before the capital sentences at all events had been actually executed. This would have afforded the persons affected by the decree an opportunity of knowing the judgment that supported such decree. But in accordance to the wonderful procedure that has been followed throughout the "trial", the cart has been put before the horse and the publication of the statement after the execution of Prince Tikendrajit and the Tongal General would seem to show that the Government was not so much concerned in dealing with their appeal fairly, as in putting itself straight with the public here and in England. This though a laudable sentiment, no doubt, would have a much better appearance still if the executions were delayed till the public had an opportunity of considering the reasons that the Government had to adduce in justification of its action. It is, however, too late to speak in this strain, for the sentences are now beyond recalling.

The Statement, which is a pretty lengthy one, says that His Excellency has been led to conclude that all the accused have committed heinous offences against the State and deserve exemplary punishment. The accused persons it is said were with one exception, not amenable to the Municipal law of British India, and the Courts by which they were tried derived their authority solely from the Special Commission under which they were constituted. "This Commission was issued for the purpose of bringing to justice persons accused of grave offences, but who, not being British subjects, were not triable by British Courts, and in consequence of the anxious desire of the Government to secure to all persons, whether subjects or aliens, that *fairness of treatment and strict justice, which a public trial can alone ensure.*" The Resolution then gives the constitution of the Courts, and describes the criminals. After alluding to the complaint that the written statement of the defence was altered, the Resolution continues. :—

"It has been urged by counsel for accused that the State of Manipur was independent, and that its rulers were not liable to be tried for waging war against the Queen-Empress, and it is contended that they were justified in repelling the attack made upon the Senapati's house, without even a declaration of war by the British Government. The Governor-General in Council cannot admit this argument. The degree of subordination in which Manipur stood towards the Indian Empire has been more than once explained in connection with these cases, and it must be taken to be proved conclusively that Manipur was a subordinate and protected State, which owed submission to the Paramount Power, and that its forcible resistance to a lawful order, whether it be called waging war, treason, rebellion, or by any other name, is an offence, the commission of which justifies exaction of adequate penalties from the individuals concerned in such resistance, as well as from the State. As a whole, the principles of International Law have no bearing upon relations between the Government of India as representing the Queen-Empress on the one hand and Native States, under the suzerainty of Her Majesty, on the other. The paramount supremacy of the former is presupposed, and implies the subordination of the latter in the exercise of their high prerogative. The Government of India have in Manipur, as in other protected States, the unquestioned right to remove, by administrative order, any person whose presence in the State may seem objectionable; they also have the right to summon a durbar through their political representative for the purpose of declaring their decision upon matters connected with the expulsion of the ex-Maharaja, and if their order for the deportation of the Senapati were not obeyed, it was their officers' duty to take the proper steps for his forcible apprehension. In the opinion of the Governor-General in Council any armed and violent resistance to such arrest was an act of rebellion, and cannot any more be justified by a plea of self-defence than could resistance to a police officer armed with a Magistrate's warrant in British India. The Governor-General in Council holds, therefore, that the accused persons were liable to be tried for waging war against the Queen, that they had full opportunity of being represented by counsel, and that their trial was not prejudiced by any irregularity of procedure."

As far as one can see, the Statement does not justify its publication by urging any new arguments that could be adduced on behalf of Government. The public trial to which the Resolution alludes is a myth, just as much as the representation of the accused by Counsel. No amount of asseveration and repetition will alter facts and there has been no attempt to justify the procedure adopted. Exercise of special prerogatives in a special mode is probably what the public would have no right to find fault with, under the peculiar circumstances of the case. But as soon as you claim it as a public trial with its adjuncts of Revision Court and so on, the position of affairs is considerably altered and the narrow groove of ordinary procedure of law becomes the accepted standard to go by. The Government of India does not make the slightest attempt to explain why this safe standard should have been so considerably deviated from. The consideration of international law in this concern is a delicate subject, the free and open discussion of which may not be consonant with the ideas of Government; but once the Manipuris are contended as a subject race though not amenable to the Municipal laws of India in their entirety, they are fully entitled to claim the subjects' privileges, which as we have repeatedly pointed out, have been denied to them.

The Resolution then states the conclusions formed by the Governor-General in Council as to the propriety of the several convictions upon the evidence adduced. The Resolution concludes with a proclamation to the effect that though Manipur has become liable to the penalty of annexation, the Queen-Empress has been pleased to forego her right to annex the State, and has consented to the re-establishment of Native rule under such conditions as the Governor-General may deem desirable, and in the person of such ruler as he may select. Her Majesty is said to have been moved to this Act of clemency by the belief that the punishment inflicted will afford an adequate vindication of her authority. We congratulate Government on the good sense shown in this matter, for annexation of the principality under the circumstances of the case would be absolutely without justification. But whether annexation would be preferable to continuance of the principality, would of course in a large measure depend upon the selection of the ruler and the conditions that would be imposed upon him. British and Manipur interests will have to be alike considered and Government will be expected to balance with scale equally.

Regarding the revision of Prince Tikendrajit's statement by a British officer after its being signed and the inquisitorial character of his cross-examination the Resolution says:

The revision of the statement, if it took place as described, was certainly irregular, but the Government of India were careful to understand the passages which are said to have been altered in the sense which they were intended to convey, and Tikendrajit Singh has in no way suffered by the alleged alterations. As regards the oral examination, His Excellency in Council observes that the law of British India not only permits, but requestioned for the purpose of enabling him to explain any circumstances appearing against him. The questions were scrupulously recorded, and most of them put before the accused; some fact which was either proved or generally known in Manipur, and which, if not explained, might have borne hardly against him. The case against the Senapati, however, in no way depends on anything extracted from himself.

We cannot admit the justice of the defence for a moment. The mere fact of the alteration, of the statement, no matter whether the accused was thereby prejudiced or not, is a grave irregularity which would viciate any legal proceeding. It is hardly correct again to state that British Indian law says that the accused *shall* be questioned for the purposes of enabling him to explain any circumstances appearing against him. If anything like it is the law, the law also gives the accused perfect discretion as to whether he will answer the questions or not, though any inference may be drawn against him by reason of his refusal. Moreover the law further requires that the accused should be warned that his replies will be used against him and it is completely discretionary with him as to whether he will at all answer or not. But no such warning was conveyed by the Special Court, nor was there any competent lawyer to do the needful on behalf of the accused. As regards the contention of Government that the accused had not the benefit of Counsel's advocacy at the trial because it had not been applied for, it is a well understood custom in all Courts of law that persons charged with murder are defended by Counsel at public cost, if necessary. When the Government had given "special instruction that the accused should have all reasonable opportunity of being properly defended", there is no reason why the "application" should have been waited for, and when the application was made, why Babu Janaki Nath Bysak who as he himself admits was no lawyer, should have been allowed to do the duty of Counsel. The lowliest of murderers is properly defended at the instance of Government and the Manipur Princes might have had as much consideration shown to them. As for Government "agreeing to receive Mr. Mon Mohun Ghose's statement," we are afraid the accused would not be much worse off if it was not received for Mr. Ghose was never *heard* as had been justly prayed for.

THE CONGRESS IN PARLIAMENT.

ACCORDING to mail news the debate on the Indian Budget in Parliament was singularly uninteresting. In an almost empty house very little attention was paid either to Mr. Smith's attack on Indian Financiers or to Sir Richard Temple and Sir Roper Lethbridge for the defence. Mr. Maclean's speech in favour of extending the railway to Kandahar merely elicited an expression of opinion both in the House and outside that the project, though commendable, was not urgent. Mr. Maclean candidly admitted that he supports the Lancashire claims as regards work in Indian factories not on philanthropical grounds but because he thinks that British operatives require protection from undue competition. That is what has always been contended and pointed out by us, and the wonder is that the British public—*minus* mill-owners—should so long be hoodwinked. It is the bounden

duty of our Government to watch and see that our rising industries do not suffer from jealousy.

The British Committee of the Indian National Congress had arranged, it appears, for some portion of its programme being discused in Parliament on the occasion of the debate in the House on Indian Budget. This was not done, which has afforded the *Englishman* subject for abundant amusement. To us in India it would indeed be a source of great chagrin and disappointment, if our Parliamentary champions had really thrown us over-board. But Mr. Samuel Smith and Mr. Mclaren are old parliamentary hands, and would not needlessly risk a debate if no useful end was to be served. The constitution of the House when the Budget debate was ushered in affords ample justification for their decision to bide their time and await a better opportunity. In its exuberence of merriment, the *Englishman* in the light of its London correspondent describes the state of affairs, in which one should like to ask if ever the Uncovenanted Service question could be introduced. It is thus described :—

The detailed accounts of this year's Indian Budget Debate in the House of Commons, which reach us by this mail, contain much food for reflection,—and that not all of the most satisfactory nature. It is an old and somewhat stale complaint that the only formal discussion of the affairs of this great dependency in the Imperial Parliament should be relegated to the last few days of the Session, when a large majority of the members have left London for the Recess, and when those who are left behind only envy those who are gone. But it has been reserved for the present year of grace, and for a strong Conservative and Imperialist Ministry, to take the Indian Budget as the very last business of the Session—the "Report" stage being actually taken on the day of Prorogation, during the period when the House of Commons is practically only waiting for its *congé* from the Lords Commissioners for the Crown, and when the necessary "quorum" is made up almost exclusively of members of the Government. It is hardly less than a public scandal, as our London correspondent well observes, that the Under-Secretary of State for India should get up to make his annual statement in a House consisting of the Speaker and two private members. Perhaps the most significant feature in this aspect of the Debate was the ostentatious emptiness of the Opposition Front Bench. It appears that every Gladstonian leader felt himself bound to be absent from the Debate; and though Mr. Gladstone himself may plead ill-health and the infirmities of advanced age, no such cause can be made for Mr. John Morley, who was orating in the country. Why was it that practically the whole band of ex-Ministers agree to boycot the Budget Debate? Neither Sir Ughtred Kay-Shuttleworth nor any other of Mr. Gladstone's ex-Under-Secretaries of State for India appear to have put in an appearance. Can it be possible that there was any occult connection between this phenomenon and the phenomenon about which we learn from the detailed reports of the *fiasco* in the matter of Mr. Samuel Smith's threatened motion about the Indian National Congress and the "election" of members of the Indian Legislative Councils?

This sufficiently accounts for Mr. Smith's action or rather inaction.

Prior to and as a preparative of the notice of motion on this subject some correspondence passed between Lord Cross and Sir William Wedderburn, the President of the British Committee of the Congress. This was closed on behalf of the Secretary of State with a statement that Viscount Cross regretted that circumstances for which her Majesty's Government were not responsible should have rendered it impossible to proceed further at present with the Indian Councils Amendment Bill. His Lordship however hoped that the measure would be reintroduced at the earliest opportunity and dealt with effectively during the next Session of Parliament. This is distinctly re-assuring, and glad and thankful shall we be if the next venture is more successful and popular than the first. The British Committee of the Congress is entitled to public gratitude for having succeeded in obtaining this assurance from Her Majesty's Government. It is also entitled to our gratitude for clearing up the Congress position with regard to the Bill that has been withdrawn. The feeling of the Congress party at its abandonment is not one of triumph and exultation, as some Congress organs had erroneously considered and expressed it to be. As the Congress Committee puts it that feeling is one of pain and disappointment. It says:—

The British Committee of the Indian National Congress feel it their duty to express the deep regret with which they view the withdrawal by her Majesty's Government of the Indian Councils Amendment Bill, and respectfully to bring to your Lordship's notice the fact that bitter disappointment will be caused throughout India by the abandonment, for yet another year, of any action in a matter of such paramount importance to our Indian fellow-citizens. The question of Councils Reform has now been prominently before the Indian public for many years; on all hands it is admitted that changes suited to the progressive condition of the country are urgently needed; and successive Viceroys have expressed their opinion that the time has come to modify the provisions of the Act of 1861 in such a direction as will give a more full expression to the feelings and requirements of the Indian people. Indefinite delay in dealing with this question must, therefore, undoubtedly produce most unfortunate results in India, giving force to the complaint that the affairs of India are habitually neglected by the Imperial Parliament, and that matters of the most vital interest to our unrepresented Indian fellow-subjects are postponed in favour of measures, though of quite inferior importance, which affect any class of British electors. The Committee will not conceal from your Lordship that, in their opinion, the Bill introduced by Sir John Gorst was altogether inadequate, and that no measure which fails to recognize substantially the elective principle, will give satisfaction to the educated and influential classes in India. But they hoped that during the passage of the Bill through its various stages, facts and arguments would have been placed before Parliament, which might have induced her Majesty's Government to adopt such modifications of their original proposals as would have satisfied the legitimate aspirations of the Indian people, and effected a settlement of this disturbing question for considerable period of years.

Of course Lord Cross' Bill was not as satisfactory as it might have been. But there was in it a substratum that could be improved upon. It is all very well to talk of a *tabula rasa* so that troublesome and difficult amendments might not be necessary, as if we could possibly have every thing in our way. When that is never to be, a *carte blanche* is worse than useless and it is wise to be content with something than to risk all and to lose all. Thanks to the policy of reformers, which we care no longer to advert to at length, our position in the eyes of the British public has been weakened far too much and we have been so effectively humiliated that we can not very well go up with any extensive programme for political reform, unless it be backed by at least as extensive a programme of social reform which is distinctly on premium now-a-days. We must be content therefore with what we can get, particularly when there are not capable and willing champions enough in Parliament to advocate our cause. We are therefore glad of the position taken up by the British Committee and would earnestly endorse its prayer that the amendment of the Indian Councils Act, and the other reforms prayed for on behalf of the Indian people, may be dealt with in Parliament at the earliest possible opportunity. It would be just as well for the rest of the Congress party to understand and appreciate this position, so that they may not go contrary to it, to the detriment of the cause. The different Congresses have had to shift their position in regard to the question of representative Government which the Committee describes as follows: "It is the urgent desire of the Congress party in India that the elective principle should be recognised in this Bill. Regarding the best method by which this can be effected there has been much debate in the Congress at each of its meetings, beginning in 1885. But the arrangement now recommended proposes to leave the method to be adopted entirely to the decision of the Government. Our Committee earnestly trust that, on a consideration of the facts and arguments adduced, your Lordship will be pleased to take a favourable view of this question." To leave the question of ways and means to the decision of Government was the most rational thing that the Congress could do, and we trust it may not have any reason to regret this sensible step.

THE MEMORIAL MEETING.

The meeting in honor of Raja Rajendra lala Mitra and Pandit Iswar Chandra Vidyasagor on Thursday last at the Town Hall, was quite in keeping with its historic traditions and was as great a success as was ever witnessed there. The chair was fittingly taken by His Honor the Lieutenant Governor who congratulated the Sheriff, the Hon'ble Prince Mahamad Feroksha, and the requisitionists on the eminently successful character of the meeting, which was large, influential, and representative of the wealth, rank and intellect of the country. A brilliant array of speakers materially enhanced the importance and prestige of the meeting and included in their body Sir Comer Petheram, Maharaja Bahadur Sir Jotendra Mohun Tagore, Maharaja Sir Narendra Krishna, Dr. Mahendralal Sircar, the Hon'ble Dr. Gurudas Banerjea, Raja Peary Mohun Mukerjee, Kumar Dinendra Naran Roy, and Babus Surendra Nath Banerjee, Kali Churn Banerjee, Pratap Chandra Mazumdar and others. But the most striking feature of the meeting was the fact of Sir Charles Elliott's having condescended to take the chair, though he had no personal acquaintance whatsoever with either of the departed worthies, whose loss the meeting had assembled to mourn and whose memory it sought to commemorate. Maharaja Durga Churn Law in proposing that his Honor should take the Chair said that Sir Charles Elliott, as the head of the Government, had conferred a great honor on the native community by making it possible, amidst the many calls upon his time and attention, to attend the meeting. He felt sure that they were all grateful to his Honor for his condescension, and that they would all appreciate the honor which Sir Charles Elliott confered upon them by accepting the chairmanship of the meeting. Mr. Rustomjee who seconded the proposition said that the presence of the Lieutenant-Governor at the meeting was a sign that he sympathised with its object, and that he was anxious to be in touch with the people, and to recognise sterling worth. Babu Surendranath Bannerji who spoke in the same vein forcibly observed :—

Sir, your presence here on this occasion and your occupation of that chair is a very significant fact. It seems to me to be the index and the guarantee of your sympathy in our sorrow, not only in your individual capacity, but also as the august ruler of these Provinces. But it means something more. It is the earnest of your desire and your anxiety to promote those friendly feelings and to establish that solidarity between the rulers and the ruled, upon which depend the best interests of both the communities and of the Empire at large. May these feelings grow and deepen and increase, to the credit and renown of the English name and the best interests of the people!

His Honor responded to these feelings and sentiments freely and at the crisis that we are passing through we are very much inclined to agree with Babu Surendranath Bannerji that if the meeting will have in the least tended to promote better feelings and understanding between the rulers and the ruled the great men in whose honor the meeting was held will not have died in vain, as they certainly did not live in vain.

His Honor the Chairman held out the two departed great men as two types of character which Western education and civilization had developed in Bengal, which had benefited most by their influence and which he would like to see more numerously represented. He said :—

One is the ripe scholar, one who takes an interest in all that is ancient and learned in the past, and is anxious for his countrymen to remember the past and, through it, progress in the future. It was said in reproach of the people of this country, but surely it was an undeserved reproach, that no thorough scholars were developed here, and that one had to look to European *savants* for every thing connected with the ancient history and archaeology of India, and that those in Europe who could refer with authority to these matters were as 100 to 1 of the children of the soil. Raja Rajendralala Mitra's attainments was a clear refutation of this slur. His name was known and respected as an authority on these subjects not only in India, but in Europe also, and the highest compliment that can be paid him is for others of his countrymen to emulate the reputation which he earned. It may not be given to those of the older generations present to follow the example which the life and attainments of the deceased Raja offers; but there was no reason why the younger generation should not strive to excel in the direction in which Raja Rajendralala attained eminence and fame, and

why the future should not hold many rivals in the reputation of the great man who has departed. Then there was the type of character—a higher type if he may be permitted to say so—of the deceased Pandit Vidyasagar. He was a great social reformer. A man of splendid education, a close student, a careful writer of books, especially of text-books, and he was a staunch supporter of the education which the West has introduced into the East. He had early set his eyes on one great defect in the national character, and so soon as he was able to wield and influence over his countrymen, he set about with all the vigour of his splendid intellect and generous heart to remove that blot. The life of a social reformer is never a happy one, and this the deceased Pundit experienced to the fullest. If a reformer is born before his time, he may go on in his good work, watering it with tears and his blood too, and yet he may not be permitted to see the fruit of his labours. He may see no recogniton of the truth of the principles which he advocates, and he may close his life in solitude and in bitterness of mind, having seen all his projects fail. But to Pandit Vidyasagar it was permitted to see much fruit of his generous labour. He met with a fair amount of success in spite of much opposition, and though dead he speaks to-night in a life which sets a splendid example before his countrymen. If his Honor held up his character as the nobler type of the two, it was not because he appreciated the merits of the deceased Raja less, but because he felt that Pandit Vidyasagar's life offered the example which would be of higher advantage to the people of this country.

Sir Comer Petheram moved the first resolution which along with other resolutions and the full texts of the several speakers' speeches will be found recorded in another column. His Lordship did not quite subscribe to the words of the resolution that the loss that it recorded and mourned was altogether irreparable, for he looked to the younger generation who were as fully represented in the meeting as older generations, to repair the loss as much as possible and to divide among themselves the good and noble work of which the deceased were the pioneers as well as devoted missionaries. Maharaja Bahadur Sir Jotendro Mohan Tagore, who seconded the first resolution, said that the two departed worthies shone in different lights—one distinguished for the qualities of the head, and the other distinguished for the qualities of the heart; but they both shed a lustre in their respective spheres which was a glory to our country. Unfortunately for hapless Bengal, she has not many such sons to reckon upon, and all at once she has to mourn a double loss with a double load of grief on her heart. Dr. Mahendralal Sircar, who followed the Maharaja Bahadur, supported the resolution in a lengthy and eloquent speech which as a literary achievment will elicit praise.

Maharaja Bahadur Sir Narendra Krishna in moving the adoption of the second resolution gave short and acceptable sketches of the eventful lives of the Raja and the Pandit, which no other speaker attempted. In speaking of the Raja the Maharaja said that he belonged to 'the quartette' which was a terror to Sir Steuart Hogg, the Chairman of the Justices of the Peace of Calcutta. The motion was seconded by the Hon'ble Justice Gurudas Banerjee in a touching speech. He sought to counteract the effect of Dr Sircar's speech and said: "The sentiment that bound the living to the dead was almost universally of a sacred character, sanctified by the chastening influences of death. They forgot the faults of those whom they could see no more: they magnified all the good qualities they possessed, and they shed tears of affection, or of gratitude, or of pity for their ashes. When they felt such feelings towards the ordinary dead, it was no wonder that there should be such universal demonstration of sorrow for the loss of the two nobler and rarer specimens of humanity who had just passed away from their midst, and it was no wonder that there should be such an earnest desire to do honour to their memory on the part of a nation noted for their veneration for the dead.' He reconciled the work of reform undertaken by the Pandit to prevailing Hindu sentiments and observed that as a social reformer, Pandit Vidyasagar stood second only to Raja Ram Mohun Roy. It was his exertions that brought about the legislation for legalising the re-marriage of the Hindu widow, and his powerful writings contributed in no small degree to bring about that state of things. He proceeded to say :—

Raja Rajendralala Mitra shed a lustre by his scholastic attainments, and Pandit Vidyasagar had by his noble life cast a bright halo around Bengal. For the valuable services rendered by these two men to their countrymen, it was right that they should erect suitable memorials to commemorate their services. They would be not for the benefit of these two men, but certainly for the benefit of those living, because those two men were now beyond the reach of their praise and blame. So long as the rich treasures of India's past continued to be valued, the name of Raja Rajendralala Mitra would be remembered with respect; and so long as the Bengali language continued to be spoken, Pandit Vidyasagar's name and memory would be cherished with affection. By commemorating the services of these two men they were really benefiting themselves. It was a somewhat striking fact that these two eminent contemporaries who came into the world almost together, should have left it almost at the same time. One made himself eminent by his massive and powerful intellect, and the other by his large and generous heart, and the two together formed a complete model of intellectual and moral greatness. If they aspired after intellectual eminence then Raja Rajendralala Mitra would serve as their model; and if they longed for moral perfection than they might imitate the noble life of Vidyasagar. The lives of those two eminent men exemplified some of those great truths which ought to be their rule of conduct. It had been said by Herbert Spencer that perseverance through a series of defeats was the natural road to success. The life of Raja Rajendralala Mitra exemplified this truth in a remarkable manner. They had already been told that Raja Rajendralala Mitra had tried to enter two of the most lucrative professions—law and medicine. Disappointment might have daunted the spirit of any other ordinary man, but it had no effect on the spirit of Raja Rajendralala Mittra; it only served to stimulate his exertions in a direction in which he was destined to earn a lasting fame. So, again, the life of Pandit Vidyasagar eminently exemplified that sublime precept in the *Bhagbat Gita*, which said that the good always felt pain at the suffering of others, for that was the highest form of worship of the universal soul. This sublime *precept* was accordingly the doctrine of Pandit Vydyasagar, and his endeavours to give charity to the poor and to remove their sufferings and difficulties was not with the object of earning fame, but for the love he bore towards his fellow-beings. His heart and his actions were clear and his motives were as transparent as one could wish, and he returned love for love. These were sufficient reasons for commemorating their services by suitable memorials.

Babu Surendranath Banerjea in a telling speech supported the resolution.

Raja Peary Mohun Mukerjea who moved the third resolution explained that although so far the resolutions were joint in regard to Raja Rajendralala Mitra and Pandit Iswar Chandra Vidyasagar, the slightest consideration would show that two separate Committees would have to be appointed for giving effect to the resolutions. Babu Sitanath Roy seconded the resolution and Babu Kalicharan Banerjee, who supported the resolution in a short but highly effective speech, exhorted his audience to imitate the noble examples of the departed great men, which would be their best memorial.

Babu Protap Chandra Mozumdar moved the fourth resolution in an eloquent speech which was not longer than necessary, because as the speaker said, honor to the dead does not necessarily mean torture to the living. The resolution was respectively seconded and supported by Mr. J. Ghosal and Kumar Dinendra Narain Ray, which brought the proceedings of the meeting to a close. Babu Romanath Ghosh moved a vote of thanks to His Honor for taking the chair on so important an occasion as that of national mourning like this. The proposition which was seconded by Kumar Sarat Chandra Singh was carried by acclamation and the assembly dispersed with sorrow deeply seated on the hearts of all.

We have purposely refrained from commenting on the speeches. There is one point which we cannot help touching upon. The detractors of Vidyasagara say that he destroyed the native simplicity and purity of the Bengali language and made it stiff and turgid, and decked it in meretricious garb which ill suited its structure. The speakers at the meeting were certainly not of this opinion. They freely admitted that Vidyasagara gave a new life to our language, and opened vast sources of wealth for its use. Those who vilify the memory of Raja Rajendra lala should carefully ponder over the remarks of Sir Charles Elliott which said that those who extend the bounds of our knowledge are the real benefectors of humanity. 'Conceit' and 'obstinacy' are relative terms. There are occasions when they would be accounted as virtues. The power which Rajendralala wielded was the power of intellect and knowledge, and made itself felt wherever intellect and knowledge are honored.

THE BANGABASI PROSECUTION

THE *Times of India* accounts for the *Bangabasi* case in this way :—

A question having arisen whether the existing law furnished an adequate means of dealing with sedition, a legal member, contrary to general opinion, maintained the affirmative. It was thereupon resolved to take it as a test case, Sir A. Miller being allowed to select the subject matter for an action. In the event of failure of action, it is understood that the law will be altered, the change probably taking shape of a modification of Section 124A of the Penal Code."

As much had been hinted by the learned counsel for the prosecution and the jury had been told that unless "they performed their duty", *i. e.* unless they brought in a verdict of guilty, as Mr. Jackson interpreted the words within quotation, the law would have to be changed and a fresh Gagging Act would have to be passed. Mr. Jackson in his reply took serious objection to this intimidating mode of influencing the jury and told them that any interference with the press would be alike injurious to natives and Europeans. He also said that the experiment of a Gagging Act was not likely to be tried again in a hurry, considering the fate of the last Act and of the Government that introduced it, and that Parliament and the Liberal public of Great Britain would not tolerate it. It is hardly necessary, however, to take up this defiant position and the *Times'* conjecture as to the origin of the prosecution may not be at all correct. As, however, one of the Counsel for the prosecution is a member of the Supreme Legislative Council, it is likely that he would be in the secrets of the Executive Council, as regards any probable legislation in *certain event*. But we hope and trust that Messrs. Pugh and Evans had not Governmental authority for making the statement they did. We would be sorry not to think that merits of the particular case and nothing more were in view when Government, after mature consideration, decided upon the prosecution.

As regards chances of success of a prosecution under Section 124 A. of the Indian Penal Code, although enough had been said in the Council the way that the jury was divided in this particular case clearly shows that if proper conditions are fulfilled a conviction may easily be had, which in the memorable words of Lord Lytton, entirely depends upon the "temper of the jury." Although the Chief Justice, actuated by the fairest of motives, did not call for information as to which way the majority went, it is an open secret that seven including, as some say, the native juror, were for a conviction and two *European* jurors were for acquittal. It can, therefore, hardly be said either by Government or the people that race-prejudices *much* influenced the verdict, and it is clear that in a stronger case an unanimous conviction would be possible. The Chief Justice very properly observed that in an important case of this kind he would be unwilling to accept the verdict of the majority whichever way it went, and if he did not accept it it was only because he was anxious to do justice as evenly as possible. He has ample discretionery powers in case of disagreement between jurors. It has been questioned as to whether he can discharge the Jury without ascertaining the views of the majority. Whatever the strictly legal technical view of the question may be, it stands to reason and common sense that if he was anxious for unanimity, as he said he was, he would be entitled to disagree in either event. It would not matter in the least one way or another for practical purposes if the Chief had disagreed with either verdict after its pronouncement and there is nothing in law to require him to call for the verdict.

On this matter the Advocate General's opinion is said to have been sought by Government. We do not know what that opinion may be. But we repeat it stands to common sense that if the presiding Judge is at liberty to disagree with the verdict of the majority of the Jury whether it be one of conviction or acquittal, and if he says in so many words that in either event he will disagree as he is anxious for unanimity one way or the other, there is little room for questioning the legality of the procedure. Section 305 of the

Criminal Procedure Code, which contains the law on the subject, says:

"When in a case tried before a High Court the Jury are unanimous in their opinion, or when as many as six are of one opinion, and the Judge agrees with them, the Judge shall give judgment in accordance with such opinion."

There is nothing in the Section that says that the Judge *shall* ascertain the verdict of the majority though it does say that in case he ascertains and agrees with it, the verdict will be final. But if he does not so agree the jury will be discharged and a trial *de novo* with a fresh jury will take place. The spirit and intent of the section may be that the judge will so ascertain the verdict. Supposing, however, that this was done there was nothing to compel him to agree and the fact of his saying things in his charge to the jury that might be taken as having greater leaning towards a conviction than acquittal, does not necessarily imply that he concurs in the *verdict* of conviction. If there was any irregularity, the remedy is in a new trial, which has been already ordered. A jury discharged of its oath cannot be called back and re-empannelled. This is not the first case in which the Jury has been discharged for want of unanimity without the presiding Judge knowing how the majority was inclined, for, if we are rightly informed, exactly the same thing happened not long ago in a murder case at the trial of which another learned Judge of the High Court presided.

If, therefore, it is true that seven were for a conviction and if the learned Chief Justice was disposed to agree with the majority, the conviction and punishment of the accused was the easiest possible thing in the world. That being so it can no longer be possibly contended inspite of Mr. Jackson's contention that the Section is wholly an unworkable Section and that a conviction under it is impossible. Nor does the accident of the Jurymen being native or European necessarily account for a conviction or acquittal, for in this very case we have a powerful illustration of the "temper of the Jury." Possibility of conviction must be taken therefore as proved. As regards the "temper of the Jury" it has to be taken into consideration in all conceivable cases and is by no means confined to prosecutions under this now famous Section. If, uncertainty of the temper of the Jury is any reason for special legislation, such legislation has to be provided for in regard to all the offences in the Penal Code, or the Jury system has to be abolished altogether, alternatives which no Government would think of adopting.

The clear possibility of a conviction as unmistakably illustrated by the *Bangabasi* case, ought to prove the working powers of the section, and if to test them, as the *Times of India* says, was the object of the prosecution, that object has been fully and thoroughly gained. We may go further and say that the object of the prosecution has also been gained in the punishment of the accused, for their expenses, anxieties and suspense would hardly be equalled by any punishment that the Court would adjudge. We would once more, therefore, appeal to the good sense of Government not to carry matters to the bitter end. One thing has been made perfectly clear by all the discussions which have taken place. Whatever might have been the intention of the writers of the *Bangabasi*, they were led into using language, with reference to the Government of the country, which, we are forced to admit, were singularly intemperate, and which exceeded the bounds of justice and propriety. We do not for a moment deny that the minds of the writers were warped by passion, and that in their excitement they forgot the respect which was due to the Government. We cannot but severely condemn this aspect of affairs, and must say that the *Bangabasi* was wrong in criticising the basal principles of the Government in the way they did.

The case is now a remnant and stands over to the next Sessions, the accused being enlarged on the same bail as before. The case is thus still *sub judice* and all comment on its merits or the merits of the trial that has thus concluded would be improper. But we would once more respectfully urge upon Government not to carry the case to any further length. Practically a decision has been arrived at. The Chief Justice has laid down the law, and the majority of the Jury have pronounced their verdict. We have now to pray the Government to exercise its prerogative of mercy.

The learned Chief Justice at the conclusion of the trial asked Mr. Pugh what he proposed to do, but he said he could not say anything without consulting the Advocate General. The Chief Justice is understood to have said that in the meantime Government also will consider the advisability of continuing the prosecution, which we are inclined to construe as somewhat of the character of our own appeal. Not only has the object of the prosecution been decidedly gained in the manner we have tried to show above, but the mere institution of the proceedings and their suspense will have and has already had a healthful influence on the erring members of the native Press. This added to the good services of the Press Association, which, we sincerely trust, will be enabled to improve the tone and character of our Press, will achieve all that the Government wants, and further prosecution in the face of all this would be ungracious and ill-advised.

Latest News and Notes.

HIS HONOR the Lieutenant-Governor had arranged to visit the Alipur Courts on Saturday. But this could not be done as His Honor had to leave for Darjeeling by the afternoon mail, on Friday. The departure was private.

IT is said to be possible that the vacancy among the additional members of the Supreme Legislative Council, caused by Sir Romesh Chunder Mitter's resignation, may not be filled for some months to come, as the services of the Calcutta members are not required until the cold weather session. Certain names have been mentioned in this connection. But it is premature to make any announcement at present. As we have always said, Bengal is a large field, and wide discretion is given to Government to make an unexceptionable selection.

THE ailing Juror in the Shambazar riot case (first batch) being still confined to bed, the trial has had to be indefinitely postponed. The trial of the second and third batches is now proceeding at the Alipur Sessions.

THE exodus of Counsel has commenced and the Hon'ble G. H. P. Evans left for England by the evening mail on Tuesday. Mr. Pugh followed him the next day *via* Gya, and Mr. Woodroffe and others will go by the next mail. Mr. Evans would have left week before last but for the *Bangabasi* case. The Judges also go away this week and the Chief Justice leaves to-morrow. The *Durgapuja* holidays of the High Court commence on the 3rd proximo, *i. e.*, five clear weeks before the *Puja*. This untimely and unwarrantable stoppage of business affects all sections of the community; yet the outcry against it is not as strong as it might be. When people are naturally most anxious to get in their money and to have their business settled, they find the Court closed. European merchants who grudge their clerks a few days' respite during the actual ceremonial period, make no grievance of this and the practice goes on unchecked, for native opinion by itself does not go for much.

IN this connection we observe that the East India Railway Company are advertising that from 26th September to the 27th October they will issue return tickets at one and one-third fare for the benefit of tourists and at a single fare from the 8th October to the 26th idem. The former time appears to be too short. At all events, the period of indulgence commences too early, on the model of the High Court. The Courts other than the High Court do not close till the 3rd October and business-men cannot get away from town till a few days later than that. The concession period, therefore, for practical purposes will not be of much advantage to the large bulk of Hindu tourists who leave home for a few days' respite *after* the Puja and on no account before. We trust the railway authorities will run on the period to the second week of November, which they may easily do by taking off the first week of the proposed period. This will bring them larger gains on the whole, for people who would not care to go otherwise might and as a matter of fact would be tempted by the indulgence. By the way why should not the other railway companies grant similar concessions?

THE Municipality, after all, seems to have been able to get over the difficulties in lighting the Central Road with electricity. As an experimental measure and a prelude, the Hughly Bridge and its approaches have for a few nights passed been lighted with powerful lamps and the lights which are placed aloft are steady and unflickering. The river for some length on both sides of the Bridge is also lighted up by these lights which ought to be of great service to crafts approaching the Bridge of a dark night, specially now when the current is so strong. If the experimental standard be maintained throughout, there will be little to complain of. But the lamp-posts look a little too high for storms. The Central Road is fast approaching completion as the last or Barabazar Section also has been recently taken in hand. The traffic in the completed Sections is already heavy and they should no longer be kept without light.

THE Dacca Jury bribery case is over so far as the Magistrate is concerned. After the cross-examination of one of the witnesses for the prosecution had been completed, and after counsel for the defence had called another witness for the purpose of cross-examination, the Joint-Magistrate stopped the case, and committed the accused to the Sessions under Sections 116 and 161 on Monday.

IN commemoration of Sir Charles Elliott's visit to Khulna, Mr. Rainey, a well-known resident and zemindar of the place, has presented an English turret-clock to be placed at the kutchery house and to be called the Elliot clock. The present has been thankfully received and acknowledged.

THE complaints about the Calcutta Police Court buildings have been too loud and too frequent not to attract the Lieutenant-Governor's notice. His Honor accordingly paid it a private visit on the *Janmastami* holiday when the Courts were closed, but could not be conducted all over the buildings as the *farash* was away with the keys. Darkness and other inconveniences apart, the place is said to be not even wind and water tight, for during the recent heavy rains the Chief Magistrate's Court is said to have been deluged with roof-leakings to the point of interfering with the business of the Court. It is a monument of the skilfulness and industry of the Public-Works Department, one of whose duties is to repair *as well as* to build.

LIEUTENANT Alexander Varges, of the Australian Army, accompanied by one servant, arrived in Calcutta on Wednesday morning. He is said to have ridden the whole distance from Bombay to Calcutta, coming *via* Nagpur, Sambulpur, Cuttack, and Ranchi, taking ninety-four days to accomplish the distance. One horse only was used. This is quite a feat for modern horsemanship.

THE Memorial Meeting in honor of Raja Rajendralala Mitra and Pandit Iswar Chandra Vidyasagar was an unqualified success, and it ill becomes us to make wry faces when the efforts of the promoters of the Meeting have been crowned with success. Any one who was present at the Meetting must have felt convinced that there could not have been any *manœuvring* in organising it, and that the promoters worked in perfect harmony. We hope the *Indian Daily News* is now satisfied with all that we said about "deference to public wish", and "public convenience." There was a slight difference of opinion at first about the place where the public Meeting in honor of Raja Rajendralala should be held, some being of opinion that it should be held at the British Indian Association Rooms. Had it been held at the latter place, Maharaja Bahadur Sir Jotendro Mohun Tagore, as President of the Association, would of course have taken the Chair. It was ultimately decided, however, that the Meeting should be held at the Town Hall, and that His Honor the Lieutenant-Governor should be requested to take the chair. The Requisition which was sent round was signed by representatives of all sections of the community. Now the question was raised, whether it would suit public convenience, and the convenience of His Honour the Lieutenant-Governor, to hold two meetings, under his presidency, in the Town Hall in the same week. The promoters of the two meetings,—who, it should not be forgotten, were not different individuals but almost the same and identical persons—saw clearly that it would be unreasonable to expect His Honor to preside at two meetings within two or three days of each other. The task would have been very hard, and it was wisely suggested that the Meetings should be amalgamated, and the suggestion was carried out. This is the origin of the amalgamated Meetings, and it will be seen that no occult influences were at work. We have now given categorical answers to all the questions which the *Indian Daily News* asked. The information supplied to our contemporary was not correct, and what we have complained of is that opinions should be based upon imperfect information. We are neighbours, and one word to us would have set the matter right.

WITH reference to the Native Press Association the *Indian Daily News* writes :

The *Patriot* is equally angry with us for our remarks on the Meeting of the Native Press Association, which was held under the auspices of the British Indian Association. Again the *Patriot* says, "The *Indian Daily News* finds the establishment of the Press Association a fit subject for ridicule and misrepresentation." Will the *Patriot* have the hardihood to deny the fact that one of the chief objects of the Meeting of the Press Association was to concert means for raising subscriptions for the defence of the *Bangabasi*? Did not the Editor of the *Patriot* himself promise to collect a good round sum for that purpose? Why then this anger? Why this hiding and peeping? Is it to serve the double purpose of pleasing the Chief Secretary to the Bengal Government as well as to be popular with the brethren of the Native Press? Some of the Native Papers, to their credit be it said, don't like this duplicity of trying to please the people and the Government at the same time; but the *Patriot* if it has no other qualification, has the vanity to attempt this impossible feat.

Here again the *Indian Daily News* is in error. His informants have misled him. The *Patriot* does deny that raising subscriptions for the *Bangabasi* is one of the objects of the Association. It has not the remotest connection with the *Bangabasi* prosecution or defence. We have already set forth its objects, and will not repeat them. There is another emphatic denial which we must make. The Editor of the *Patriot* did not consciously or unconsciously make the slightest promise "to collect a good round sum for the *Bangabasi*." It is a matter of deep regret that an injustice should have been done to us without making any inquiry as to whether the statement made had any foundation in truth. As for the charge of duplicity we have only one word to say. Has not our contemporary made a mistake in using this word? Would not peace-making be the correct word? Is it duplicity to make an earnest endeavour to promote harmony and good-feeling? Is it duplicity to make an effort to smooth over difficulties and to bring about concord? If such be its meaning, we plead guilty to the charge. As foreigners we are quite ignorant of the spirit of the English language, and must accept the meaning of the word referred to as it is given to us by a learned Englishman, who naturally knows his own language better than we do.

THE *Bengalee* says with reference to the organization :—

We believe, we are all animated, by one common sentiment to improve the tone and status of the press, to enforce moderation and sobriety in our utterances and to do all that lies in our power to protect our lawful interests. The Association is not intended as a menace to the Government. On the contrary, we hope and trust it will be a help to the Government by acting as its accredited interpreter and the exponent of its views. * * * The Press will be benefited, and the Government, too, will have its share in the harvest of good which may confidently be expected to follow from the new organisation. Men acting together act under a greater sense of responsibility, and the feeling of responsibility cannot fail to exert a moderating influence.

IN speaking of the Town Hall Meting on Thursday the *Bengali* remarks that the only discordant note was raised by Dr. Mahendra lal Sircar. We are bound to say that Dr. Sircar had not the remotest wish to destroy the harmony of the meeting. What he endeavoured to do was to give a discriminating exposition of the character of the departed worthies. The lineaments were drawn with great skill. An attempt was made to present us with living portraits and not mere non-existing abstractions. Dr. Sircar's speeches are never tiresomely diffuse and on this particular occasion his speech was a marvel of condensation, and yet with a few masterly touches, he treated the audience with a portraiture of Rajendralala's and Vidyasagar's common and distinguishing characteristics which took the audience by surprise. From his intimate knowledge of the deceased, the Doctor was entitled to paint their intellectual and moral excellence in vivid colors, and yet that brightness was transparent enough to allow faint glimpses of their frailties as men, showing that they were living human beings and not mythological fictions. We must say, however, that the general feeling is that Dr. Sircar overdid his part in dwelling upon the imperfections, real or imaginary, of the character of the illustrious men, to honor whose memory the meeting was convened. Be that as it may we must pronounce Dr. Sircar's achievements as a masterpiece of literary art.

EXPERIMENTS are being conducted in America which, if successful, ought to diminish chances of famines in countries where people have to depend for their food-supply on uncertain rainfall. According to a New York telegram trials extending over a week have been made in Texas for producing rainfall by violent discharges of dynamite from balloons and have proved a complete success, the experiments being followed by copious rainfall after days of cloudless skies. The American Indian's rain-invokation will now be replaced by a scientific method, though the idea itself is by no means new.

HERE is a strange case of Suttee. Babu Jadu Nath Panday, of Junear in Patna district, died on the morning of the 25th July. On his death, his wife expressed her desire to perform the rites of Sutee, but she was dissuaded by her relations from carrying out her intention, and as a precautionary measure, the local Punchayet sent information to the nearest Police Station. Finding herself strongly opposed from all sides in carrying out her wishes, she apparently abandoned the idea but simply desired her relations to permit her to accompany the funeral procession, which was allowed. On the body being placed on the funeral pyre and when the fire was blazing away, she all on a sudden threw herself over the burning pile, and as usual about this time the Police put in appearance and pulled her out of the burning mass, but she was too far gone to survive and died the following day. Government, we hope, will take note that any amount of stringent legislation will not destroy the religious conviction of a Hindu.

As announced, a public meeting was held in Madras on Friday last. The following is a telegraphic summary of the proceedings :—

The members of the leading firms and Banks were present: also a large number of lawyers, the bulk of the audience being Natives. Mr. Turnbull, the Chairman of the Chamber of Commerce, presided. Mr. J. A. Taylor, a local merchant, seconded, and Mr. W. S. Shaw, another merchant seconded that, in the opinion of the meeting no reason has been shown for placing theCourts of Madras on an exceptional footing as compared with those of Calcutta and Bombay, was carried with few dissentients. Mr. Leighton, a merchant, then made a powerful speech against the Bill, and proposed that in the opinion of this meeting the proposed increase in the summary jurisdiction of the Small Cause Court is uncalled for, and the proposed transfer of jurisdiction would impair the efficiency of the Small Cause Court as a Court of summary jurisdiction, and diminish the dignity and importance of the High Court. Mr. Etherajulio Naida, who is employed as a dubach in a shipping firm, seconded the speaker. The Native lawyers proposed amendments which either nearly negatived the motion or so altered it as to suggest the establishment of a third Court between the Small Cause Court and the High Court. Some of the Native speakers seemed to elicit considerablee support. Eventually Mr. Norton suggested an alteration in the motion, which to a great extent met the views of the proposers' amendments, but after further discussion, a proposal to adjourn the meeting for a week was agreed to. Meanwhile it is probable that the resolutions will be so arranged as to secure unanimity.

The amendments evidently represented the Small Cause Court view of things with which the public has not the slightest sympathy.

THE Star Theatre has lost its suit against the City Theatre, in respect to alleged infringement of copyright. The following is the substance of Mr. Justice Wilson's judgment on the case coming up for settlement of issues :—

"The plaintiffs allege, they are proprietors of certain dramatic plays, and that the defendants have acted these pieces without their permission. In answer to a question, the plaintiff's Counsel stated that the plays had been printed and published for sale. It is clear that, according to Common Law, no such suit would lie.—Murray *vs.* Elliston. In England, by statute, the right to represent plays is protected by certain statutes, 5 and 4 William IV. and 5 and 6 Victoria. It is clear those statutes do not apply to works published in India. Routledge *vs.* Low. There is no such Act in India, there is a Copyright Act, passed by the Indian Legislature, which protects copyright property so called, but not the right to represent plays. The result is that there is no law in India under which such right can exist. The plaint, therefore, discloses no cause of action, and the suit will be dismissed with costs.

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Correspondence

[FROM OUR OWN CORRESPONDENT.]

London, July 29, 1891.

FAMINES AND AGRICULTURE.

A very striking comparison might be made between the economical conditions of India and Ireland. At a time when we are receiving telegrams from India conveying the alarm of famine extending itself over many districts of India, and when we have had Mr. Balfour, the Irish Secretary, explaining what he has been doing to keep alive thousands of peasants in Ireland by relief works, the supply of seed potatoes by the Government, projects of emigration from and money spent in congested districts, and by the construction of railways suitable for connections with more prosperous parts or proposed be spent of the country the remote districts where distress is most difficult to cope with owing to insufficient communication at such a time the comparison readily occurs to one's mind. As in Irelandso in India year after year has passed, and although famine has always threatened at any moment to rear its ugly head, we have been content with measures merely palliative and applied with the best of intentions but in the hurry of panic and with tremendous waste of resources. In Ireland there is reason to believe that the first step has been taken towards dealing with the problem in a scientific spirit, and that a rudimentary organization at least is now in existence which in the course of time will develop into a well-established and efficient machinery capable of preventing, as far as human means can prevent, and at any rate able to foresee with accurracy, when calamity is looming ahead and of applying remedies promptly, in the right places, and for the benefit of the right persons.

The credit of this is due to the Government of which Mr. Balfour is, in this matter especially, the able representative. The other night in Parliament it was his duty to explain what had been done and what was necessary to be done in regard to the Irish distress; and his speech and the discussion thereupon are suggestive when the case of India is calling so loudly for attention. It is very interesting to notice too that Mr. Balfour and other speakers proposed very similar methods for Ireland to those proposed a day or two before for India in a paper read by Mr. W. C. Macpherson, of the Bengal Civil Service, entitled "The Development of Agriculture in India" at a meeting over which Mr. James Bryce M. P., presided and which was held under the auspices of the East India Association. The essence of the proposals for both countries is that a real Agricultural Department should be instituted; and that the connection between the Government and the Agriculture of the countries should be made closer. The distinctive mark of the proceedings taken during this year in Ireland has been the assuming of responsibilities by the Government which had been avoided on previous occasions even in the employment of temporary measures. If the distress were to be coped with at all, and if the money were to be used for the purpose for which it was intended, said Mr. Balfour, the Government found that it must take the whole management and responsibility on its own shoulders. This had led to the necessary organization of a gigantic department and the improvisation of the requisite machinery; but though labouring under the disadvantages of having been prepared in the face of actual distress it had been successful; and the lesson was learned that it was the duty of the Government to be prepared to enter upon a new sphere of duties in relation to Agriculture. The Land Commission, Mr. Balfour said, had turned its attention towards doing for Ireland many of the fuuctions performed by the Agricultural Board for England, and he hoped to be able to assist it with funds for developing in every possible way the agricultural prosperity of the country.

Turning to Mr. Macpherson's paper we find him making practically similar proposals in regard to India. Just as Mr. Balfour is convinced that it is not enough merely to have means, however efficient they may be, for delaling with famine as it arises, so Mr. Macpherson, while admitting that it might be claimed for every province in India that by the administrative measures taken it was better prepared than it was ten years ago to deal with famine, pointed out that this by no means measured the duties of the Indian Government to India and its agricultural population. This population 80 per cent of which depended upon the land, had increased during the last decadeby 29,000,000, and if increasing trade had added to the total wealth of the country, and given it larger resources, on the other hand, large exports had made the local reserve stocks of food much smaller than they used to be. "It was a serious thought" said the lecturer, that a demand for Indian food grains in Europe might make the struggle for existence more severe to thousands of agricultural labourers in Behar, whose wages were less than 2*d* per day, and who often supported life on one daily meal." A serious thought indeed! How many Englishmen who read glowing accounts of the increasing prosperity of India, its expanding trade, its exports the test by which we are accustomed to judge of the state of our own country, have imagined that such a result attaches to the export of Indian grains? And yet there was a time, even in England, when the export of grain was heavily taxed after prices had risen to a certain height. England was then an agricultural more than a manufacturing country, and its population depended upon its own food-growths. Should we not pursue the same policy now if such a condition of things could by a stretch of imagination be conceived as again existing? The poor labourers of Behar are at least not more able to compete with the healthy Englishman, who must get his food supplies from India or elsewhere, than were the agricultural labourers of England at the begining of the 18th century. If then the English Government were bound to secure the interests of the poor, even against the landed classes, does it not occur to the Englishman that a similar duly rests upon the Indian Government in a like case? Surely it seems that one at least of the questions the Indian Government, either with or without a board of agriculture, has to settle is this one. Is England entitled to be fed at the expense of the labourer of Behar? That is a plain way of putting it and it suggests another question to the Englishman. Is the competition of Engish manufacturers not causing misery as well as the competition of English consumers, in that it kills Indian manufactures and forces multitudes upon an over crrowded soil whence their labour is not wanted, and who must therefore be supported by the labour of others or die of want?

These are questions one must ask oneself and one imagines that a board of agriculture, or some other board, if really in earnest, would have more difficulties to contend with than carrying out a scheme of improved agricultural education, important thought that may be! or even than in endeavouring to obtain the advances advocated by the Famine Commission ten years ago, for both of which Mr. Macpherson pleads. If such a board or agricultural departments really agricultural and not, as Sir Steuart Bayley expressed it, land records boards, should be able to impress those other matters upon the attention of the Government, then they are most earnestly to be desired: if not, it is to be feared that they would be as little likely to do what is really wanted as the child who thought to give pleasure to the tortoise by striking its shell.

AN INDIAN WILL IN THE PRIVY COUNCIL.

The Judicial Committee of the Privy Council has heard the appeal in the case of the Will of Dwarka Nath Chuckerbutty of Mymensing. The District Judge had decided in favour of the Will, but his decision was reversed by the High Court of Bengal in January 1888. The Privy Council has now upheld the decesion of the District Judge with costs against the respondents. The case against the Will was that the deceased never executed any Will, and that the Will propounded was fictitious, false, and fraudulent. A further defence was that the testator owing to physical and mental incapacity was unfit to make a Will on the date when he was alleged to have done so. It appears that the deceased had three wives, by the eldest of whom he had a daughter, and by the youngest a son, and both these children were only six months old. He had acquired his estate from his adoptive father: it was of considerable value and required management. If he died intestate the estate would devolve on his infant son and on the decease of the son, which actually occurred before the appeal in the High Court was heard, it would go to that son's mother, as his heir, and during his long minority, if he survived, the management would fall into the hands of strangers, as the mother hereby was in minority and incapable of taking the management. This alleged will gave the deceased's estate to his son should he survive minority, and provided for its administration by testator's natural father, failing whom other two persons, first a grand uncle, and failing him deceased's usual man of business were named. In the event of the son's death as a minor, each of the eldest, was to have the power of adopting a son who should, provided he survived minority, succeed to the estates in their order: and provision was made for the marriage expenses of his daughter in suitable proportion to the income and disbursements of the estate.

Six witnesses and the deceaseds' father were examined in support of the Will and the judge remarked nothing in their demeanour to induce him to think they were not speaking of the truth, or that they were engaged in a conspiracy to set up a false deed; and it was admittedly a reasonable will.. The High Court however had reversed the judge's decision substantially on the ground of the testators mental and physical incapacity at the time, which was two days before his death. The Privy Council however were of opinion that sufficient evidence had been adduced to establish both the genuineness of the Will and the capacity of the testator to make it, and that the evidence of the defence was not sufficient to destroy the petitioners case on either of those points.

There were three judges on the Bench of Privy Council Committee one of whom was Lord Hannen, the late President of the Court of Probate, and the great authority on such matters in England, who has recently been made a life Peer as a landlord in the House of Lords.

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DR. CAMPARAN WRITES:—Madame de R. was affcted with dyspepsia complicated with anemia of a menacing character, brought on by excessive mental anxiety and through suckling a little girl. She had taken various ferrngiuous preparations, but these drugs always produced the worst results. The dyspeptic symptoms increased, and were aggravated by obstinate constipation. At this point I administered Chassaing's Pepsine and Diastase Bidigestive Wine, giving one wineglassful after each meal. Its action was most successful and prompt. After the second day the digestion improved considerably, the motions were easier, and now the patient has undergone a most happy change. Dr. Camparan, Physician to Saint gauden's Hospital.

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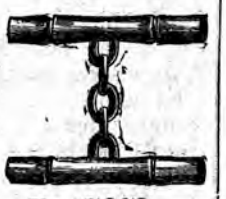

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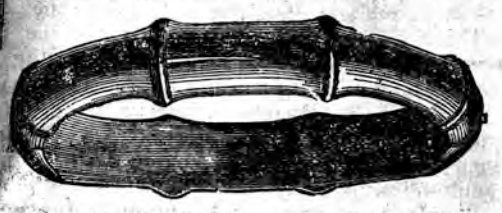

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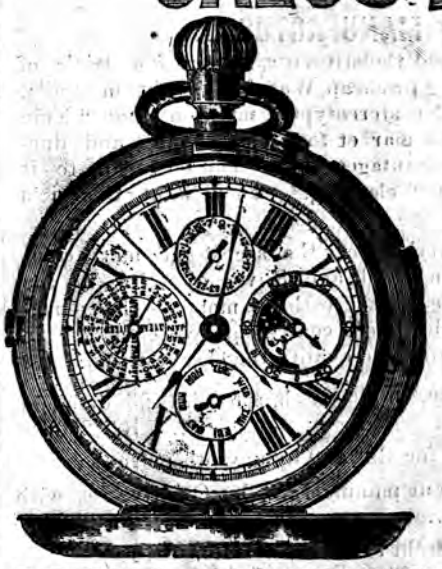

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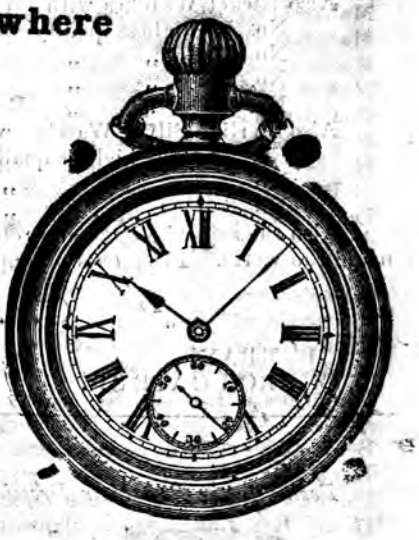

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Margaret of Angouleme, Queen of Navarre. By A. Mary F. Robinson

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LOCAL.

MEMORIAL MEETING AT THE TOWN HALL.

A public meeting was held at the Town Hall on Thursday last for the purpose of considering what steps should be taken to perpetuate the memories of the late Raja Rajendralala Mitra and Pandit Iswara Chandra Vidyasagara. The meeting was convened by the Sheriff. The Hall and its wings were literally packed. Many watched the proceedings from the gallery and others could only find standing room. It is roughly estimated that about 5,000 persons were present. Among those present were the following :—

His Honor the Lieutenant Governor of Bengal *in the Chair*. The Hon'ble Prince Mohammed Feroke Shah—*Sheriff*. Sir Comer Petheram Kt Chief Justice ; Sir John Edgar K.C.I.E., Maharaja Bahadur Sir Jotendra Mohun Tagore K. C. S. I., Maharaja Bahadur Sir Narendra Krishna K. C. I. E., Maharaja Durga Churn Law, C. I. E., Prince Jehan Kadr, J. Lambert Esq. C. I. E., Raja Peary Mohun Mookerjee C. S. I., The Hon'ble Justice Chunder Madhub Ghose, The Hon'ble Justice Guru Das Bannerjee D L, The Hon'ble Justice Ameer Ali. H. M. Rustomjee Esq., Dr. Mahendralal Sirkar, M.D., C.I.E., Babu Surendranath Banerjee, Kumar Debendra Mullick, Babu Kalynath Mitter. Babu Sitanath Roy, Rev. Kally Charan Banerji, Babu Protap Chunder Mozoomdar, Rai Rajkumar Sarvadhikari Bahadur, Babu Romanath Ghose, Kumar Sarat Chunder Singh, Babu Saligram Singh. Babu Kunjolal Bannerjee, Rai Jogadanunda. Mookerji Bahadur, Babu Narendranath Mookerjee, Babu Boikunthanath Bose, Kumar Dinendranarain Roy, Babu Nilmony Mookerjee, Babu Benode Behari Mullick, Babu Hari Mohun Bose. J. Ghosal Esq., Rai Kanyelal Dey Bahadur. Dr. Lall Madhub Mookerjee. Babu Mohabir Sahay, Vakil H. C., Roy Jotendranath Chowdhuri, Rai Durgagati Banerji Bahadur, The Hon'ble Dr. Rash Behari Ghose, Babu Janokinath Roy. Babu Jogendra Chandra Ghose, Zemindar Kidderpore Babu Jogendra Chandra Ghose, Pleader High Court. Rai Sib Chunder Nandy Bahadur. Pandit Prannath Saraswati, Babu Jogendra Nath Bose, Syed Shamsul Huda, M. A, B. L., Moulvi Mahamad Ishfaq B. L, Dr. R. L. Dutt ; Surgeon Major ; Babu Sarada Churn Mitter, Babu Tripura Churn Banerjee. Babu Sreewbux Bogla, Pandit Mahes Chandra Nayaratna, C. I. E., Mr. Gunabhiram Barua, Mr. M. C. Baruah, Babu Radha Churn Pal, Babu Gopal Chunder Mookerjee, Babu Deva Prasad Sarvadhikari, A Chowdhuri Esq., Rai Prasanna Kumar Banerjee Bahadur. Babu Bhupendra nath Bose Babu Mohini Mohun Chatterjee—Dr. M. M. Bose. Mr. H. C. Mullick Barrister. Moulvi Abdul Khan, Rai Buddree Das Mukim Bahadur Babu Chandra Dhur Baruah. Babu Hem Chandra Ker. Babu I. C. Bose. Pandit Rakhal Chandra Tewari and others.

The SHERRIFF in opening the Meeting said :—

Your Honor, My Lord the Chief Justice, Maharajas, Rajas and Gentlemen :—Two requisitions have been made to me by the influential and respectable citizens of this town to convene a meeting to consider what steps should be taken to perpetuate the memories of the late Raja Rajendralala Mitter and the late Pandit Iswar Chandra Vidyasagar. In compliance with this requisition I have called this meeting and it is only left for me to say that it is your duty to elect your own chairman to enable you to place these resolutions before the meeting which have personally my support and sympathy. It only remains for me now to declare this meeting open.

Maharaja DURGA CHURN LAW said :—Your Honor, my Lord, Maharajas and Gentlemen, I propose that His Honor the Lieutenant-Governor of Bengal do take the chair. It is a great honor which the head of our Government has conferred upon the native community by consenting to preside upon this occasion in the midst of the numerous demands upon his valuable time and attention. I am sure, gentlemen, we all feel gratified by his Honor's pleasant condecension.

MR. H. M. RUSTOMJEE said :—It gives me great pleasure to second the resolution which had been just proposed. We have met here this evening to do honor to the memories of two illustrious men and it is a source of pride and pleasure to us that our respected Lieutenant-Governor has consented to preside upon this occasion. It is a sign of the good will His Honor has always shown towards the people.

HIS HONOR THE PRESIDENT said :—Princes, Maharajas, Chief Justice and Gentlemen.—I feel you have done me a great honor in inviting me to be your president on so important and so memorable an occasion like this. I think that you, Mr. Sheriff, should be congratulated upon the manner in which the requisition has been made and those gentlemen present are to be congratulated upon the assemblage so large, so influential and so representative as this. We have met to do honour to two of the most distinguished inhabitants of Bengal whom Providence has lately been pleased to remove from amongst us and for whom it is felt that it is necessary that some memorial of their usefulness and valuable lives should be created and maintained. I regret, Gentlemen, that I am not in a position to speak to you on the subject inasmuch as I had not the good fortune to have personal knowledge of these two departed worthies. All that I know or can say in regard to personal acquaintance consists in this : that when I was a young man in the N. W. P., I took a very keen interest in connection with the antiquities of the country and the architecture of those parts and when I was in the habit of thinking that the Asiatic Society's Journal was the most interesting periodical published in this country, it was then that the name of Rajendralala Mitra became familiar to me and his writings on many occasions were very useful in the enquiries which I was carrying on. But beyond that I never had the pleasure either of Rajendralala Mitra or Pandit Vidyasagar's personal acquaintance so that if you will allow me I will leave it to those who will follow me to speak in more detail and with greater vividness, which a personal knowledge gives, of the character of these departed worthies ; and considering the number of speakers who are to follow me, I am bound to be brief and I will only make a few brief remarks upon the several types of character which they represent.

Amongst the many types of character which the education and civilization tends to develop in India and especially in the province in which they have performed their highest work, Bengal, there are many admirable types and many interesting developments. There are two most important and valuable types of character which all those who are interested in the country, all those who take a share in the education of the country and are most anxious to see the development of the types in reference to the social reform of the countrymen, wish to see fully developed. One of these types is that of the scholars, who take an interest in all things, who are cultured in all things, who are learned in all things which represent the development of the country, striving how it grew from its past to its present and how it was likely to bear fruit in the future. It is a frequent source—and I am bound to say it is not an undeserved source—of reproach against the educated gentlemen of Bengal that the scholarly type of character is so little developed amongst you, that you have to go to European savants for the interpretation of your great Sanskrit language, for the interpretation of your religion and creeds up to its present stage, in explanation of castes, for these and hundred and one things which the children of the soil—those who have grown up with a knowledge of the country—would have been the first to develop, or they would neccessarily be the first to develop. This was the position which Rajendralala Mitra took amongst you. In that respect he was best known by his writings. He was President of the Asiatic Society and member of several learned Societies. His name was known in England, France Germany and other places. Where-ever the subjects concerning this countrywere investigated and whenever the feeling of achievement of learning was cherished there the name of Rajendralala Mitra was known and respected in the reverence of Human thought. In this respect his character was entitled to honor and admiration ; and you, youngmen, I see here, young men of culture and knowledge, I should like to say to you that he was a character and reputation worthy of immitation.

I have the other type of character, and I may say the higher type of character was that of Pandit Vidyasagar—the character of a social reformer. He had many other phases and characteristics besides that. He was a great educator. He was a great writer of that valuable series of text-books without which the knowledge of the West could not be conveyed to the student of the East. But he was above all and before all a social reformer He set his eye upon one great defect, as I consider, in the national life of the people—the refusal to allow widow remarriage, which exists only amongst the higher classes but which does not exist amongst the lower classes, and with the best vigour of man he set himself to remove a reproach which was upon the people among whom such a habit exists. Now, gentlemen, there is one thing to remember that the life of a social reformeris not after all necessarily a happy one. A social reformer born a few years before his time may go on with his good works, may water with his tears and even sometimes with the blood for generations. He may see the principle grow up and spread —shoot forth leaves and fruit. The lot of this social reformer is the best the human heart can conceive (applause). But the Social reformer who is born very many years before his time who never lives to see his principles accepted, who never obtains recognition by the public of the truth of the principles which he advocates, that social reformer may possibly close his life in solitude, in distress of mind, even in bitterness, thinking he had done all he could and seeing all his projects fail. I fear what I have seen in many interesting papers published, that many of your reformers amount to something of the kind. Now, gentlemen, and especially youngmen, if I hold up a type of the character to your reverence and admiration you cannot expect when I do so that they will bring sorrow and trouble. But there is no social reformer who really cares for his subject, who is worth anything, who does not determine to succeed in spite of all opposition. He must keep the lamp up till someone takes the light from it and carry it after he has gone. You know the story of the castle which was held by giants and demons and before the gate of which was hung a horn and a sword, and a defiance to any one to blow the horn or take up the sword, and how an unfortunate knight took the horn up first and in an instant the giants and demons were upon him and tore him to pieces. He chose the horn when he should have chosen the sword. The social reformer was one who should draw the sword so that he may be prepared to stand up and fight for his opinion. He must not expect that his projects must at once succeed. He must be prepared for the conflict, but in the end he may be assured that he will attain success. This is the type of character which I would represent to you above all types—the type of a social reformer. I trust that the honor in which Pandit Vidyasagar is held and recognised, may be taken as an example to be followed. There were ideas, which I hope will touch your hearts, as to what can be done to better social life,—whether you are more ready to draw the sword or blow the horn, or to carry on a life-long struggle against prejudices which you wish to destroy. (Loud applause). I will not detain you longer but will call on the Chief Justice to move the first resolution.

SIR COMER PETHERAM said :—Your Honor, Maharajas and Gentlemen ;—The resolution which has been placed in my hands is in these words :—

"That this Meeting desires to place on record its sense of profound grief at the irreparable loss which the country has sustained by the death of two such distinguished men as Raja Rajendralala Mitra and Pandit Iswara Chandra Vidyasagara."

Now that resolution is one which I am sure will need no words of mine to commend itself to your feelings. It has reference to two of your fellow-countrymen who have gone from among you and who were well-known to many of you though not so well-known to me. I never had the good fortune to meet with the Pandit since my arrival in this country, but I had the honor, as Vice-Chancellor of the Calcutta University, on many occasions, of meeting with Dr. Rajendralala Mitra and the impression which was created upon my mind and, I dare say, upon the minds of others was a profound admiration for his industry, ability and learning. You will notice that the resolution is one which expresses our deep regret for the loss of these two men, and in considering reasons for our regret we must consider what these two men have done which merited such regret. You have heard from his Honor the Lieutenant-Governor more clearly than I can tell you, and know probably more than I do, what the attainments of Rajendralala Mitra were ; you also know the influence which he exercised upon the character of the education of the country. He was a man of very great learning, a man of very great individuality and a man who was always able to spare time to give to the work of education in this country. He was a man who always attended the meetings of the Senate and interested himself very much in what was going on, He was a man who knew his countrymen so well that as President of the British Indian Association he was able to guide such a body as that and his opinions were always listened to with respect.

Now, one word with reference to Pandit Vidyasagar. Of the Pundit I would like to say that I knew little or nothing of him personally and what I have been able to gather concerning him has been gathered from what I have read in the public prints and what I have heard from his friends. For that reason I shall detain you but a very short time because there are many gentlemen here who knew him personally and can speak to his qualities from personal knowledge. From what I have gathered of his reputation and character he had the character which has been described by His Honor, that of a social reformer. Of course no character can be greater, no career can be more noble ; but the great characterestics which struck me in reading the story of Vidyasagar's life was the man's absolute kindness and absolute unselfishness. He seems to have been going as far as he could go and as far as his means

permitted to give advice and help, money and friendship towards other people. No one who wanted help appealed to Vidyasagar in vain. He went amongst the poorest, to the homes of the poorest to give them his money and he helped them with his own hands. He did what he could to relieve their necessities, and he earned their respect and even veneration. In addition to that, the one great object of his life was to improve the social condition of the women of his country. He fully realized what was an undoubted fact that in this country the women wanted help and he used his utmost endeavours to give this help. He was one of the first patrons of the Bethune School, the object of which was to afford education to Hindu girls and he was, I am told, one of the persons who started the agitation carried on all through which resulted in the widow remarriage. These were essentially social reforms—reforms which were urgently needed and that not too soon, and it is for you, students of the University, to follow the example of such a man. You may fail in attaining the distinction Pandit Vidyasagar attained, but depend upon it you will not loose by it. When you consider the resolution which deplores the great loss the country has sustained as being "irreparable" I think all you, young men, ought to consider that you have it in your power by your own lives and examples to repair this loss.

Maharaja Bahadur SIR JOTENDRO MOHUN TAGORE, in seconding the resolution said :—Your Honor and Gentlemen,—I have been asked to second the resolution which has been just moved, and I do so with the greatest pleasure, but I think I need not say much to commend it to your acceptance after what the Hon'ble the Chief Justice has said, and said so ably and well. Two of our most distinguished countrymen have passed away from among us one after the other in quick succession, and have left a gloom behind which I think is not likely to be illumined to the same extent within any measurable distance of time. Indeed, the two departed worthies shone in two different lights—one distinguished for the qualities of the head. and the other distinguished for the qualities of the heart; but they both shed a lustre in their respective spheres which was a glory to our country. Unfortunately for hapless Bengal, she has not many such sons to reckon upon, and all at once she has to mourn a double loss with a double load of grief on her heart. For we, individually, who have enjoyed the privilege of the friendship of one, and an acquaintance with the other, which almost bordered upon friendship, the loss is simply unmeasurable, and I cannot find words to express all that I feel. Well has the poet said—

> "Light sufferings give us leisure to complain,
> We groan, but cannot speak in greater pain."

I will therefore content myself with the unexpressed eloquence of silent sorrow and not attempt the language of more demonstrative grief.

On being asked from the chair to support this Resolution the Hon'ble DR. MOHENDRA LAL SIRCAR spoke as follows :—

Your Honor, Mr. Sheriff, Maharajas, and Gentlemen,—I have been asked to support the Resolution which has been moved and seconded, and I rise to do so in fulfilment of a mournful duty.

One of the distinguished men, to do honor to whose memories we have met here this evening, thus spoke at a public meeting held in 1867 in honor of Raja Sir Radha Kant :

"Respect for the dead has been a characteristic of man in all ages and in every state of society, and it is eminently due to those who have been benefactors to their race. It is a tribute to worth which it should be our pride as it is our duty to pay. Even in an utilitarain—a low utiliterian sense—it is of use, for it does more good to the living than it can possibly do to those who have passed away from amongst us."

The lips which uttered these words are now closed for ever in death, but the words continue to live in our midst pointing to a most tender and lovely side of human nature, , which distinguishes man far above the inferior animals, and teaching a duty which it is no exaggeration to say, is almost a sacred one. This duty, it is easy to see, is threefold in character, for besides being essentially a duty we owe to our benefactors who are dead and gone from amongst us, it involves in its fulfilment, the fulfilment of a duty we owe to the present and a duty we owe to future generations. The fulfilment of this duty is a part of higher education. The remembrance of the dead with feelings of the reverence and gratitude due to them is calculated in the highest degree to elevate our own natures. And nothing teaches so well as example. Example said Bacon, is a globe of precepts. But the force of example is greater in proportion as it is nearer home. It is questionable if education would ever succeed in effacing all distinctions between the races and nations of men. But even if it did, the law of the inverse square of the distance will continue to prevail with regard to the force of example as a law of human nature for a long time to come. The example of parents is infinitely more effective than all other examples put together. Then come in order the example of our preceptors, the example of our neighbours, the example of our countrymen in general, the example of strangers and foreigners. This law is susceptible of manifold applications. One is, remembering its reality, how parents ought to be careful as to what example they set before their children, how the preceptor ought to see that his own conduct harmonize with his percepts, and how every man ought to conduct himself so that his example may operate beneficially and not injuriously upon any one. Another application leads to the duty of the preservation of all worthy examples, especially from our own midst. We have reasons to believe that in days of our glory, examples of every virtue, intellectual and moral, were abundant in our country. In these degenerate times but few are found who work out their destiny in such a way as to be worthy of being held up as examples. It behoves us therefore to preserve any such as do arise, snatch them from the hands of the relentless destroyer.

Gentlemen, we have met here this evening to perform this function as regards two most eminent examples which the providence of God had set up in our midst in these latter days. Both possessed intellectual gifts and moral qualities which may well serve as models for imitation to their countrymen. It is not maintained that both or either were perfect. No man ever was, and they were not. They were men, and had many frailties and imperfections. Both, for instance, were men of fearless independence and strong convictions, and they would have been superhuman if that independence had not at times degenerated into doggedness and obstinacy and impatience of contradiction. Both were men possessed of great self-respect, and in consequence were respecters of their words, and it would have been a marvel indeed if a natural anxiety for consistency had not occasionally landed them in persistency in error. Both were men of very great warmth and implusiveness of dispositton, and it was to be expected that they would now and again be betrayed into conduct which could not be justified and might even be reprehensible. Indeed, gentlemen, we should be doing unwarrantable violence to truth and facts, if, in the acuteness and intensity of our grief, we become oblivious of their faults and hold them up as patterns of every virtue with which man could be endowed. I am constrained to speak thus at this moment, because I have reasons to fear there is this danger from exaggeration in our country where warmth of the heart and the imagination forms such a marked characteristic of the national mind, a characteristic which is mainly responsible for a monstrous pantheon of thirty-three millions of gods and goddesses who are to this day ruling over the destinies of two hundred and eighty millions of human beings. But, Gentlemen, it is my conviction that there is no need of exaggeration in the present case. I have every confidence that if we take a just estimate of the characters of the distinguished men who have just passed away from among us, far from suffering in the estimation of the outside world, they would shine the more brightly, and be appreciated and admired the more sincerely, and when thus correctly set forth their examples will exert their legitimate, abiding influence on their countrymen.

The late Kristo Dass Pal often delighted to speak of his friend Dr. Rajendralala Mitra as the most intellectual Bengali of the age. Without either dissenting from or subscribing to this friendly opinion, we may say without exaggeration that the Raja of all his countrymen had displayed the greatest iutellectual activity in his time. This was the product of his insatiable thirst for knowledge, of his untiring industry in collecting and of his singular powers of assimilating information, and of that healthy ambition which would not allow him to lag behind others in any intellectual race. He had abundance of conceit, I might almost say, unbounded conceit, but it was more of that species of conceit which inspires a man with faith in his own powers and thus acts as a spur to exertion, than of that species which fills a man with delusions not only as to his powers but also as to his acquirements, and thus acts as a deterrent to all exertion as unnecessary. Raja Rajendralala was a genuine, ardent patriot, and he had never in his long life missed an opportunity to serve his country. He was not blind to the faults of his countrymen, but his vast knowledge showed him that other nations had faults not less numerous and grave than ours, and therefore he would never brook any unfair comparison, but would resent such comparisons to the utmost of his power. I have given you, Gentlemen, what I consider were the distingushing qualities of Rajendralala's head and heart, qualities, which in my humble opinion were the key to his whole character and career;—qualities which enabled him to acquire a mastery over a foreign language which has commanded the admiration of those whose mother tongue it is; which helped him in those indefatigable researches into the antiquities of his country which have been acknowledged and appreciated throughout the world of learning; and which prompted and fired and sustained him in making those fearless and uncompromising vindications of his country and countrymen against unworthy attacks, which very often wrung the sincerest respect from his adversaries.

Now as regards the other distinguished man whose death has enveloped the whole country in apparently deeper gloom and filled the nation with almost inconsolable grief, it is not difficult to point out the distinguishing features of his character. Gifted with an intellect scarcely less able and capable than that of Raja Rajendralala, the amount of intellectual activity displayed by Vidyasagar, though great, certainly falls far short of the Raja's. But this was because, in my humble opinion, the Pandit's time was absorbed in the exercise of the most active benevolence and philanthropy, in relieving distress and in attempting to correct and eradicate some of the most barbarous and inhuman social customs of our country. Could he devote more time for it than he did, he could have done more for Sanskrit literature and scholarship than most of his contemporaries. But his heart eclipsed his head, and he cared more for the alleviation of human suffering than for anything else. He strove more after the moral amelioration than after the intellectual advancement of his countrymen. He subordinated everything to this supreme object of his life. It is not to be wondered at that, with the sensitive heart that he possessed, at times when the wickedness of the world seemed to him incorrigible and irremediable he should have turned from it in disgust. This was the main reason of his retirement from public life. But his benevolence which was a first nature with him, a gift and not a mere acquired habit, would never cease to assert its supremacy over his whole being, and Vidyasagar would be himself again. The sight of distress in whatever shape would never fail to draw forth his tears, his purse, and the most active and untiring exertions of body and mind. The feature of his character which struck me as the noblest was the absolute negation of pride of birth, from which, I am sorry to say, even some of the most enlightened and educated of my countrymen have not been able to emancipate themselves. He delighted to see intellectual eminence and moral excellence in persons born of what are blasphemously called the lower castes. He had, in his school in his native village, appointed a man of the lowest caste to be a Pandit, that is a teacher of Sanskrit to Brahmans and Sudras alike. His love of the aboriginal races, such as the Santhals, was scarcely less than his love of his own immediate kith and kin. Indeed his immediate kith and kin were the whole race of mankind. He had the loftiest conception of man and of his capabilities, a conception which it has been the prerogative of our own shastras to give to the world. He knew no distinction of caste or race. His heart throbbed alike for all. His charity knew no bounds. It was that charity of which it has been truly said that it is long-suffering and faileth not, and that it covereth a multitude of sins.

Such were Rajendralala Mitra and Iswar Chandra Vidyasagar, whom the hand of death has almost simultaneously removed from amongst us. They were men of whom any nation would be justly proud, and of whom, in the present condition of our country, we have reasons to be specially proud. They were verily our own. We saw them, we heard them, we spoke to them, we mixed with them in the most intimate manner, we watched their lives, we felt their influence. Their examples to us were of greater importance because of greater influence than similar or even greater examples in other countries. Their lives remind us that the old Aryan vigor of intellect and loftiness of heart are only dormant in the present Hindu race and not altogether dead capable of almost any development under proper nursing and care. We cannot cease to mourn their loss, but we must do more, forgetting their faults we should endeavour to imitate them in their best qualities.

The resolution was then put to the meeting and carried *nem con.*

MAHARAJA SIR NARENDRA KRISHNA. in moving the second resolution said :—Your Honor and gentlemen,—It is with painful emotion I rise to address this meeting to do honor to the memory of the late Raja Rajendralala Mitra, an honoured citizen, a ripe scholar, an useful member of society and affectionate kinsman, who was my esteemed colleague in the chief political association of this country. After receiving a good English education he entered the Medical College, and displayed an unusual capacity for learning which brought him to the notice of the professors but he quitted the college before finishing his education. He next tried to qualify himself for the bar and attained a fair legal knowledge, but somehow or other he was not enrolled as a pleader. After these disappointments he energetically persevered in his literary pursuits and acquired a sound knowledge of

Sanskrit and other learned languages. The situation of Assistant Secretary to the Asiatic Society falling vacant he was selected for the post, which enabled him to extend the range of his study by having its valuable books at his command, resulting in further developing his massive intellect. On the formation of the Wards Institution in Calcutta, he was appointed as its Director to look after the education of the sons of zemindars domiciled there, and many of his wards are now useful members of society. His valuable literary productions have earned for him a European reputation as a learned author. On account of his genius and sound learning he was appointed the President of the Asiatic Society of Bengal, an honor which was never conferred on a native of this country, and for his eminent talents he received the degree of LLD. from the University of Calcutta He was an orator of no mean order; he belonged to the quartette which was a terror to Sir Steuart Hogg, the Chairman of the Justices of the Peace of Calcutta. My friend Mr. James Wilson will bear me out in this statement. The dignity of a Companion of the most Eminent Order of the Indian Empire was justly conferred on him by the Queen-Empress, and the Government of India bestowed on him successively the titles of Rai Bahadur and Raja in recognition of the great services rendered by him in promoting the intellectual and political advancement of his country. Thus, for the rare qualities possessed by him, the Hindu nation, his European friends and admirers, the Mahomedan community, and the public in general deeply deplore his loss. I will now allude to another sad calamity which has befallen this country immediately following the one to which I have referred. The nation weeps for the lamented death of the venerable Pandit Iswar Chandra Vidyasagar, one of its foremost men. Vidyasagar was born in an obscure village situated in a mofussil district. His parents, who were not in affluent circumstances, spared no expense to provide him with a proper education. Being a Brahmin by caste, he was sent to the Sanskrit College to learn that language, which it was essentially necessary for him to know in order to take his rank among the Pandits of the day. Being possessed of a keen intellect, his progress in that language was so satisfactory that he obtained the situation of head Pandit of the Fort William College, an institution in which young Civilians on their first arrival in India learnt the languages of the country to fit them to become members of the Executive and Judicial Services. He became subsequently the Principal of the Sanskrit College, and wrote several books for the use of schools. Owing to their excellent qualities they were introduced as text-books into all educational institutions founded by Government. As time advanced he turned his thought to ameliorate the social customs of his countrymen. Not being a conservative Hindu he advocated widow marriage and induced Government to pass an Act for its legalization. He personally arranged for such marriages and paid the necessary expenses to bring them about. He encouraged education among the women of this country, and established schools in various parts for that noble object. He founded the well-known Metorpolitan Institution, which sends up annually students to compete for the University degrees. His annual income of thirty thousand rupees, derived from the sale of books, was ungrudgingly distributed to the needy poor, and his loss is now sorely felt by them. He was a profound Sanskrit scholar and knew well the English language. He was a reformer in the true sense of that word. Want of sufficient language prevents me from dwelling at length on his innumerable virtues, and I sorrowfully admit of my deficiency in the matter. We should devise the best means possible in perpetuating the memories of Raja Rajendralala Mitra and Pandit Iswar Chundra Vydyasagar in a suitable manner.

The Hon'ble Justice GURU DAS BANERJEE in seconding the resolution said that they had met there to discharge a solemn and a sacred duty, the duty of doing honor to departed worth. The sentiment that bound the living to the dead was almost universally of a sacred character, sanctified by the chastening influence of death. They forgot the faults of those whom they could see no more: they magnified all the good qualities that they possessed, and they shed tears of affection, or of gratitude, or of pity for their ashes. When they felt such feelings towards the ordinary dead, it was no wonder that there should be such universal demonstration of sorrow for the loss of the two noble and rare specimens of humanity who had just passed away from their midst, and it was no wonder that there should be such an earnest desire to do honour to their memory on the part of a people who were noted for their veneration for the dead, whose laws declared that the heir took the inheritance for the worship to the welfare of the ancestor, and whose rituals enjoined the offering of oblations not for their ancestors alone but for all the dead, whether relations or strangers, whether friends or foes. He need not, therefore, say much to commend for their acceptance the resolution that he had been called upon to second. That resolution asked them to erect suitable memorials to commemorate the eminent services rendered by the late Raja Rajendralala Mitra and the late Pundit Vidyasagar to this country, and to raise subscriptions for that purpose. It was needless for him to recount in detail the eminent services rendered to this country by these two illustrious men—services which were so well known, and so fully, so forcibly, and so eloquently dwelt upon by the learned speakers who had preceded him. He would content himself with barely touching upon some of them.

Raja Rajendralala Mitra devoted his long life and uncommon powers of mind to the work of unravelling the past in order to present in its true light the ancient greatness of his country. If rescuing from oblivion the great works of art in his classic native land was service to his country, he had done, that service in an eminent degree. If helping towards correct appreciation of the lofty traditions of a highly cultured but oft misunderstood people was service to his countrymen, not Bengalis alone but the people of all India should join in commemorating his services. Nor amidst the engrossing work which the past always furnished him with, did he ever neglect the present. His acute and versatile intellect grappled with all the burning questions of the day, and he wrote upon them much that was worthy of careful study. As a Municipal Commissioner, as a leading Fellow of the Calcutta University and as an active member of the British Indian Association he generally supported the weak against the strong; he always maintained his point with fearless independence and with an uncommon power of debate and he often helped to bring about the right conclusion.

If Raja Rajendralal served his country as a scholar and as a patriot Pandit Iswar Chunder Vydyasagar rendered services to it as an educationist, as a reformer and as a philanthropist. By means of his grammatical and literary compilations he facilitated the study of Sanskrit to such an extent that he may well be said to have opened a royal road to the learning of that difficult language. The Bengalee language received at his hand that finished and lasting polish which fitted to reflect with clearness the abstruse metaphysical conceptions and the varied poetic imagery of later cultured minds. As a social reformer, Pandit Vidyasagar stood second only to Raja Ram Mohun Roy. It was his exertions that brought about the legislation for legalising the re-marriage of the Hindoo widow, and his powerful writings contributed in no small degree to bring about that strong feeling of abhorrence against polygamy which has well nigh abolished that baneful practice. But he was a reformer of an orthodox type. Amidst all his enthusiasm to bring about his reforms, he never lost sight of the fact that society was an organic and not a mere mechanical structure, and that except in very exceptional cases, reforms to be beneficial must come from within and be assimilated, and must not be thrust from without as foreign matter which would lead to irritation that is inevitable. He had faith in the wisdom and goodness of the ancient sages of India and he believed that the real remedy against many a social evil was to be found in the right understanding of the spirit of their writings. As a philanthropist the service done by Pundit Vidyasagar to his country were many and incalculable. He was not a very rich man, but in one sense he was richer than the richest, for his wants were few and in that respect he was a true type of that old venerable class of Brahmins whom Hindus so justly honoured. The greater part, nay almost the whole, of his large income was devoted to acts of charity and the genuine feeling of sympathy that accompanied his gifts enhanced their value a hundred fold.

Raja Rajendralala Mitra reflected great credit on the Bengali intellect by his scholastic attainments, and Pundit Vidyasagar had by his noble life cast a bright halo around Bengali character. For the valuable services rendered by these two men to their countrymen, it was right that they should erect suitable memorials to commemorate their names. They would not be for the benefit of these two men, but certainly for the benefit of those living, because these two men had already erected lasting memorials in their own works and were now beyond the reach of their praise and blame. So long as the rich treasures of India's past continued to be valued, the name of Raja Rajendralala Mitra, would be remembered with respect; and so long as the Bengalee language continued to be spoken, Pundit Vidyasagar's name and memory would be cherished with affection. By commemorating the services of these two men they were really benefiting themselves. It was a somewhat striking fact that these two eminent contemporaries who came into the world almost together and left it almost at the same time were complementary characters. One made himself eminent by his massive and powerful intellect, and the other by his large and generous heart, and the two together formed a complete model of intellectual and moral greatness. If they aspired after intellectual eminence then Raja Rajendralala Mitra would serve as their model: and if they longed for moral perfection, then they might imitate the noble life of Vidyasagar. The lives of those two eminent men exemplified some of those great truths which ought to be their rule of conduct. It had been said by Herbert Spencer that perseverance through a series of defeats was the natural history to success. The life of Raja Rajendralala Mitra exemplified this truth in a remarkable manner. They had already been told that Raja Rajendralala Mitra had tried successively but failed to enter two of the most luerative professions—law and medicine. Disappointment might have daunted the spirit of any other ordinary man, but it had no effect on the spirit of Raja Rajendralala Mitra: it only served to stimulate his exertions in a direction in which he was destined to earn a lasting fame. So, again, the life of Pandit Vidyasagar eminently exemplified that sublime precept in the *Bahagbat*, which said the good always felt pain at the suffering of others, for that was the highest form of worship of the universal soul. This sublime *precept* was the cardinal doctrine of Pandit Vydyasagar's faith and the guiding rule of all his action; and his endeavours to give charity to the poor and to remove their sufferings and difficulties was not with the object of earning fame, but for the love he bore towards his fellow-beings. And naturally enough they returned love for love. He (the speaker) might be asked what should be a suitable memorial for each. It was not easy to answer the question at the present moment. The answer to it must depend upon the funds raised, and the question would have to be decided by the Committee that they would be called upon to appoint. Some would have a statue or a bust; others would be content with portraits, while many again wished that the memorials should take some such form as would be of direct benefit to others. While fully admitting that anything that would help to call to memory the stately figure and the classical features of the Raja that added so much to the effect of his impressive eloquence, and the simple but expressive countenance of the Pandit beaming with bright intelligence and universal love, would be most acceptible to all, he felt that it would be better if the memorial to Raja Rajendralala Mitra took some such form as the establishment of a fellowship for the encouragement of researches in Oriental learning, and the memorial to Pundit Vidyasagar should take some such form as the establishment of a free boarding-home for deserving poor students coming from the mofussil. It might be said that these memorials required large funds. He saw no difficulty on this score. The charm of these names was sure to make people contribute largely, and he felt sure that both the rich and the poor would vie with one another in contributing to these memorial funds and they would be enabled to raise memorials both worthy of the illustrious dead and directly serviceable to the living

Babu Surendranath Banerjea in supporting the resolution, spoke as follows:—

Your Honor, my Lord Chief Justice, Maharajas, Rajas and Gentlemen:—It is with a sense of melancholy satisfaction that I rise to speak in support of this Resolution. We have met here to-night to perform a great national duty, one which comes home to the hearts and convictions of the great body of our countrymen. We are assembled to-night on this occasion in this historic Hall, which has before this re-echoed to the sounds of grief, to record our deep sorrow and the expression of the irreparable loss which we have sustained by the death of two of our foremost men. Sir, your presence here on this occasion and your occupation of that chair, is a very significant fact. It seems to me to be the index and the guarantee of your sympathy in our sorrow, not only in your individual capacity, but also as the august ruler of these Provinces. But it means something more. It is the earnest of your desire and your anxiety to promote those friendly feelings and to establish that solidarity between the rulers and the ruled, upon which depend the best interests of both the communities and of the Empire at large May these feelings grow and deepen and increase, to the credit and renown of the English name and the best interests of the people! And if this mournful occasion should contribute by ever so little towards a consummation so devoutly to be wished for, I will say this—th

as the great men whose loss we mourn had not lived in vain, so will they not have died in vain.

Sir, truly this is a mournful occasion. A nation is in mourning. The death of Vidyasagar comes home to us not only in the light of a national but also of a domestic calamity. Where is the Hindu household in Bengal where his name is not a familiar word,—where is the village or the hamlet—be it in the remotest bounds of these provinces—where his name and fame have not penetrated—where is the young Hindoo lad—bring him forth before me—who does not carry on his brow the impress of Vidyasagar's teachings—where again is the Hindoo widow, the disconsolate Hindoo widow, who has not heard of her champion and her deliverer, and who has not uttered his name with a prayer and a benediction? But it is a double loss that we mourn. Wherever learning is honoured and respected—wherever homage is rendered to genius—wherever careful and conscientious research into the past awakens reverence and regard, there the name of Rajendralala Mitra is known, and there the intelligence of his death will be received with sorrow and regret. Your Honor was pleased to observe that the truest benefactors of the human race are those who by their labours expand the bounds of human knowledge, or enable man to establish his Empire over the forces of nature. Rajendralala Mitra was a benefactor of this class. What a flood of light he threw upon the antiquities of India! What a memorable example has Vidyasagar left behind him for the guidance of the youth and the manhood of his country!

England has done great things for India. She has established in our midst the marvels of Western civilization. But her claims to our gratitude are founded upon other and even higher considerations. She has communicated the impulse of life to the dead bones of Indian society. She has placed before us new conceptions, new ideals, new aspirations. Our great men are the embodiment of these new-born forces. They are the products of these new influences. Where were your great men in the last century? How many great men had you since the time of Chaitanya? But the India of the Queen, the India of English influences has been prolific of great men, of distinguished leaders, captains of the host. Ram Mohan Roy showed the way, others followed, and modern India records with pride and gratitude the achievements of Ramgopal Ghose, Harish Chunder Mukerjee, Keshab Chunder Sen, and last but not least, of Kristo Das Pal. To this illustrious *role* of the mighty dead, two names have now been added—of men who have gone to that land from whose bourne no traveller ever returns, but who have left behind them the memory of their achievements and the priceless legacy of their examples. A great man never dies. The claims of immortality are his in a pre-eminent sense. He alone is immortal among mortals; and from amid the silence of the tomb he speaks with a voice of power which he never wielded, during the days of his mortal existence. Our immortals are not dead. Ah no! Their spirits are in our midst. They live in us and through us and by us. To them we look up for guidance and inspiration in moments of doubt and hesitation; and even now as we are holding this mournful ceremony, the genius of the place is pervaded by their spirits. Our great men are, as I have remarked, the embodiments of the new-born forces which English influences have planted on our midst. Rajendralala Mitra represented the spirit of learning and historic research; Vidyasagar, the spirit of philanthropy and social reform. Vidyasagar was the legitimate successor of Ram Mohan Roy in the matter of social reform, and as an improver and renovator of the Bengali language. Ram Mohun Roy was the first writer of vernacular Prose; Vidyasagar so improved and perfected the language as to render it an adequate vehicle for the communication of the noblest ideas and feelings. I have heard it said that he gave a pedantic bias to the language. I will not enter into any controversy with regard to that matter. Admitting it to be true for argument's sake, how does it serve to detract from the name of Vidyasagar as a writer? With equal truth it might be said that Dr. Samuel Johnson, with his pompous diction and his sonorous sentences, gave a pedantic bias to the English language. But the fact will not be disputed that Johnson is a classic among classical writers, and that his writings will continue to be studied as long as the English language is read and studied. I have observed that Vidyasagar carried out the work of Ram Mohun Roy in some respects. There is indeed a marked resemblance between the two men. They were both distinguished by great orginality, great native force of character, by abounding love for men, but above all by deep-seated regard for the well-being of women. It was the abominations of Sati that stirred the great soul of Ram Mohun Roy—it was the miseries of the Hindu widow that shaped and coloured the philanthropical labours of Vidyasagur. But the analogy may be carried still further. Ram Mohun Roy was much more an Oriental than an English scholar, yet he advocated the introduction of English education into this country, and in that document addressed to Lord William Bentinck, which has become historical, Ram Mohun Roy urged the introduction of English education in preference to the claims of the classics of his own country. Vidyasagar was a great Sanskrit scholar, yet no man of his generation has done more than he did to extend high English education among the youth of this country. He first demonstrated the feasibility of establishing independent colleges for the spread of high English education—an experiment which bids fair to be productive of an abundant harvest of good. Nor is this all. The methods of the two great reformers were the same. When Ram Mohun Roy denounced *suttee* he did not appeal to considerations of humaninity or justice; he took his stand upon the authoritative texts of the Hindu Scriptures. When again he inculcated the principle of monotheism, he appealed to the sacred writing of the *Upanishads*. Vidyasagar when he denounced polygamy and advocated the re-marriage of widows, claimed that the Hindu Shasters were on his side. The methods of these reformers teach a lesson which we would do well to lay to heart.

I fear I have already tired your patience, but there is one lesson which the life of Vidyasagar teaches which I think it my duty to lay before this great meeting of my countrymen. Vidyasagar was an orthodox Hindu. He was a Brahmin and a Pandit. By instinct, by association, by the traditions of the class to which he belonged, he was an accredited custodian of the Hindu faith, and yet he was one of the most advanced of social reformers. I ask you to reflect upon this fact and to ponder over the lesson which it teaches. If it teaches anything, it teaches this—that social reform is not inconsistent with the orthodox Hindu faith, and that Hinduism is not so narrow or illiberal as it is imagined to be, but that it is capable of expansion along lines of development suited to the requirements of the age and the circumstances of the situation. Do you call yourselves Hindus,—do you venerate the memory of Vidyasagar—is this meeting a reality or a sham? If so then I ask you to approach reverentially the teachings of the great reformer and give effect to them, so far as they may commend themselves to your judgment and discretion. That would be the truest way of rendering honor to the dead.

You say very truly that your loss is irreparable. I can think of no one.—I can see none before my mind's eye—who will occupy the places left vacant by these worthies, or who will represent their genius, their learning, their enthusiasm for the public good. Mirabeau is gone. Mirabeau's seat in the National Assembly remains vacant; and in the hours of doubt and darkness they turn their eyes to that seat, and Mirabeau is absent! If we cannot attain to the greatness of these men, let us at least seek to preserve the memory of their worth, by memorials of brass or of marble, or what would be more in accordance with their life and teachings, by memorials of usefulness and beneficence. You have called for subscription for this purpose. I wish you every success in you efforts. But I cannot forget the reproach which is too often cast upon us, and I am bound to say with some measure of justice. It is said that we talk by the yard but that we perform by the inch, that the measure of our performances falls infinitely short of the measure of our promises. I hope and trust that you will on this occasion by your efforts remove the stigma, that you will rise to the height of the occasion, and that you will raise a memorial that would be an honour to the dead and would be commensurate with the greatness of our loss. The truest memorial however that you can have of the illustrious dead is to raise tabernacles in their honour in the depths of your hearts, to devote yourselves to the worship of those ideals which were theirs and the prosecution of those aims which were theirs. Then will these great men, emancipated from the fetters of flesh and blood, live in your midst in a higher form of existence, to be your leaders, your guides and your instructors in the onward march to a higher civilzation which is the destined goal of our ambitions and which when accomplished will mark the birth of a new era in this country. We march forward to the consumnation of our destinies under the guidance of our great leaders. Their examples will cheer us, comfort us, inspire us, illumine the darkness of our way, and among the honoured leaders of our race in this forward movement, none will occupy a higher, a loftier or a more cherished place in our affectionate remembrances than Pandit Iswar Chandra Vidyasagar.

The resolution was then put to the vote and carried unanimously. It ran as follows:—

That with a view to commemorate in an adequate manner the eminent services which these two illustrious men have rendered to the country, the Meeting resolves that suitable memorials be raised in their honor and that public subscriptions be invited for the purpose.

Raja Peary Mohun Mookerjee said that when it came to a question of the agency for raising money and giving effect to the resolutions which had been passed it was clear upon the slightest consideration that there should be two committees and two subscription books instead of one. The form which the memorial would take would depend upon the money which would be collected by these committees. He would therefore move "that two separate Committees, with power to add to their number, be formed to give effect to the above Resolutions, and that the Rajendralala Mitra Memorial Committee do consist of the following gentlemen:—

Maharaja Bahadur Sir Jotendro Mohun Tagore, K. C. S. I.—*Chairman.*

Maharaja Bahadur Sir Narendra Krishna, K. C. I. E., The Hon'ble Sir W. Comer Petheram, Kt., C. J., Q. C., Maharani Surnamoyi, C. I., Maharaja Girijanath Roy Bahadur, of Dinagepur, Maharaja Durga Charan Law, C. I. E, Raja Rameswar Singh Bahadur, Sir John Edgar, K. C. I. E., C. S. I, Sir Romesh Chunder Mitter, Kt., The Hon'ble Sir Alfred Croft, K.C.I.E., The Hon'ble Justice Chunder Madhab Ghose, The Hon'ble Justice Gurudas Bannerji, The Hon'ble Prince Mahomed Ferokh Shah, The Hon'ble Dr. Mahendra Lal Sirkar, C. I. E, The Hon'ble Dr. Rash Behari Ghose, Raja Sir Sourindro Mohun Tagore, Kt, C. I. E, Raja Bahadur Surjee Kant Acharya Chowdhuri, Raja Rajendra Narain Dev, Raja Peary Mohun Mukerjea, C. S. I, Raja Gobind Lal Roy, Raja Baikuntha Nath Dey, Raja Jyoti Prasad Garga, Raja Sashisekheressur Roy, Raja Ranjit Singh, of Nashipur, Raja Janaki Ballav Sen, Nawab Bahadur Abdul Latif, C. I. E, Nawab Mir Mahomed Ali Bahadur, Maharaj Kumar Benay Krishna, Kumar Devendra Mullick, Kumar Dinendra Narayan Roy, Kumar Sarat Chandra Singh, Kumar Radha Prasad Roy, Rai Jaiprakash Lal Bahadur, Rai Jagadanand Mukerji Bahadur, Rai Kanai Lal Dey Bahadur, Rai Durgagati Bannerji Bahadur, Rai Kunjalal Bannerji Bahadur, Rai Hemchunder Ker Bahadur, Rai Prasannakumar Bannerjea Bahadur, Rai Niranjan Mukerji Bahadur, Manockjee Rustomjee Esq, Moulvi Abdul Jubber, Moulvi Fazlul Rabi, Dr. Lal Madhab Mukerji, H. M. Rustomjee Esq, Babu Romanath Ghose, Babu Janaki Nath Roy, Babu Jadulal Mullick, Babu Issur Chunder Mitter, Babu Jogendra Chandra Ghosh, Babu Narendra Nath Mukerji, Babu Brajendrakumar Roy Chowdhuri, Babu Kalinath Mitter, Babu Kiran Chunder Roy, Babu Sheo Buksh Bogla, Babu Saligram Singh, Babu Jagannath Khunna, Babu Damodar Das Burman, Babu Heralal Jahuri, Babu Sitanath Roy, Babu Chandilal Singh, Babu Charu Chunder Mullick, Babu Gonesh Chunder Chunder, Babu Joy Gobind Law, Babu Abhoy Churn Guha, Babu Kunjo Behari Mullick, Babu Gopal Lal Seal, Babu Nilambar Mukerji, Babu Kumud Krishna Mitter, Babu Mohiny Mohan Roy, Babu Kissory Mohan Roy, Babu Trailakya Nath Mitter, Babu Karuna Sindhu Mukerji, Babu Tincory Nath Mukerji, Babu Sarada Charan Mitter, Rai Pashupati Nath Bose, Babu Nobin Chand Bural, Babu Nandalal Gossain, Babu Hari Mohun Bose, Babu Saradendra Mohan Tagore, Babu Surendra Nath Banerjea, Babu Narendra Nath Sen, Babu Akshay Churn Das, Babu Mati Lal Ghose, Babu Bhupendra Nath Bose, Babu Srinath Chunder, Kaviraj Bejoyratna Sen, Babu Lalit Mohun Singh, Hugli, Babu Ramprasanna Roy, Gar Bhowanipur, Babu Shib Narain Mukerji, Pandit Prannath Saraswati, Babu Devaprasad Sarvadhikari, Babu Radha Charan Pal, J. Ghosal Esq. Rai Rajkumar Sarvadhikari Bahadur, Mahamahopadhyaya Mahesh Chandra Nyayaratna, C. I. E.—*Members and Secretaries.*

Babu Sitanath Roy seconded the resolution, and said:—Your Honor, Maharaja Bahadurs and Gentlemen. At this late stage of the proceedings, and especially after the fervid eloquence you have listened to the few simple and prosaic words of mine, relative to the deceased worthies, will, I fear, fall flat upon your ears.

But we met here to mourn the loss of and to express our deep sense of regret at the sad bereavement in the removal by death of two of the most

illustrious men of the present time, and I have no doubt, that the voice of sorrow however inexpressive and ineloquent it might be, will in such noble audience command a sympathetic ear.

The death of Raja Rajendralala Mitra and of Pandit Iswar Chunder Vidyasagar, taking place almost simultaneously, has cast a gloom over the length and breath of the country. Both were intellectual giants, equally distinguished in the field of literature, unrivalled, and matchless, and the loss of these two men is indeed a national calamity. It is difficult to conceive who was the more distinguished of the two and whose loss is the greater to us, but it is certain that we shall never see their like again. Whether viewed as a linguist, a scholar, an antiquarian and as a leader of native thoughts or movements, Raja Rajendralala stood head and shoulders above his contemporaries. Whether on public platforms or on Municipal Board, or in the rooms of the British Indian Association, he and his collaborator the great Kristo Das Pal, were the trusted leaders and advisers of their countrymen. Everywhere their voice commanded respect. The history of the last quarter of a century of this country is intimately blended with the history of these two men, for there was not one public movement during the period, in which they did not take a prominent part. Now that both of them are gone to a region, from whose bourne no traveller returneth, who is there now to guide us? The secret of Dr. Mitra's astonishing success in life is his thoroughness in everything he undertook to perform. His perseverance was as great, as his literary attainments were unapproachable. His extraordinary command of the English language, his chasteness of expression, his thrilling but graceful eloquence, were such as even to excite envy in the breast of many a European. He was a man of world wide reputation; his reputation as a scholar and a linguist was as great amongst the savants of the West, as it was amongst his own countrymen. His "Buddha Gya" and "History of the Antiquities of Orissa" shall ever remain as standing monument of his distinguished litetary attainments and his deep and patient research. As for the many public appointments the Raja had held from time to time and the various distinctions, he won from his gracious Sovereign and from the different literary and scientific Societies of Europe, they are too well known to need recapitulation.

As for Pandit Iswar Chunder Vidyasagar, he was the father of the Bengali language, a profound Sanskrit scholar, a great social reformer and a benefector of humanity. A man of extremely simple habits and unostentatious manners, in him the orphans and the widows, the needy and poor, have lost their best friend. It is said that his purse was always open to them and that his tolerably large income of about 30,000 Rs. a year, derived from the publication of books, was all spent on charity. It was not by alms alone, but by personal services as well, that he befriended the poor, the sick and the distressed. His intellectual greatness was equal to his moral excellence. A man of versatile genius, of vast erudition, of varied learning and ripe scholarship, he, by his numerous works, contributed in a great measure, to bring the Bengalee language to its present standard of excellence, and it was he who by the publication of easy Sanskrit Grammars, such as Upakramanika and Kaumudi, most materially assisted the learning of Sanskrit with facility. His numerous educational institutions are monuments of his unaided efforts in the direction of training up our youths through native agency. Such are the two illustrious men of crystal purity of heart, whose loss we mourn here today. For the varied and eminent services these men have rendered to the country it is only meet and proper to raise, as has been proposed, fitting memorials in honor of them. But it is said, and perhaps justly said, that the fervour of our gratitude for the deceased worthies cools down even before their ashes have time to cool and that it often evaporates in talk. Let not the same thing be said of the distinguished gentlemen, who have agreed to act on the present committee. We fervently trust that they will do their duties to their departed friends, and bring their efforts to a successful issue.

Babu Kali Churn Bannerjee said that he had much pleasure in supporting the resolution. It did not need much speaking to It was an executive resolution,—a resolution not so much to be discussed as to be executed. He (the speaker) asked to be permitted however to say one word. While the Committee that they were about to appoint would go about their business, he would ask them to constitute themselves into a Committee of the whole house, and having regard to the solemn charge so earnestly addressed to them by His Honor from the Chair, to get up themselves a memorial in their own life and conversation to the limit of their capacities, a memorial in the shape of a reproduction of those lofty types of character of which these two distinguised men were such eminent representatives. He hoped and trusted that the acknowledgment and even the invocation from the Chair of the Divine spirit as the inspirer and initiator of lofty types of character would result in this: that the mantle of the departed worthies would fall upon many of his countrymen so that in the near future there might not be any occasion for drawing on the language on convention to multiply the number of our scholars and philanthropists.

The resolution was then put to the meeting and carried with acclamation.

Babu Protap Chunder Mozumdar, in moving the next resolution, said:—Your Honour and gentlemen—Honor to the dead does not include torture to the living and I therefore must be brief. I rise to move the formation of the Vidyasagar Memorial Committee. After all that has been eloquently said, after all the meetings which have been held in every corner of Bengal and the newspaper notices which have been written, there does not remain much to add to recommend in the formation of this Committee. His Honor from the Chair said that Vidyasagar was a typical man. He was indeed a typical man and in somewhat more extensive sense than has been hitherto pointed out. Vidyasagar was a type of a race of Hindus now almost extinct. He was a type of that primative pre-historical Hindoo conflicting records of whose characters and pursuits reach us All character is complicated and the character of great men is still more complicated. But men to be eminent must combine opposite virtues. Unless one's accomplishments are the reconciliation of contradictions his opinions never have a wide range, and Vidyasagar shewed that his character reconciled opposite attributes. He was a scholar but he was no book-worm, he was a practical man but he was an ascetic and his life showed that his public spirit was great. He was a Hindoo but it has been rightly pointed out that his Hindoo orthodoxy inculcated those thoughts and views before the magnitude and importance of which the energies of many young men would be ashamed into worthlessness Vidyasagar might be said to have been the John Bright of Bengal, a veritable lion living in his cave. His intelligence was incisive, his speech was free, his independence was fierce, his insight was indomitable and his perseverance was exemplary. Very few evil-doers could retain their self-possession in the austere presence of his primitive sage. And yet in the midst of all these rugged exteriors he concealed the most wonderful humanity, the tenderest fount of love that ever blossomed, that ever flourished, that ever fructified and into the value of which you all hear how the entire people of Bengal render grateful testimony. He was a recluse but the middle classes and the land-owners listened to his advice. He had an income of very nearly Rs. 3000 and all the poor men and women, clad in rags, besieged his door and thronged into his house. He was a philosopher, yet no one ever appealed to him but found a ready response. His character was a many sided character and he reconciled within himself all the varied phases of humanity. It is therefore pleasant to all of us to find that the Committee now forward is a representative Committee and includes within itself men of all stations of society and of all shades of learning and position. Before the young men here assembled such a character of reconciliation offers a worthy model. To elderly men who feel a despair with the world his loss will always be impossible to replace and it is a mournful satisfaction to us that we can combine to perpetuate the memory of such a sage, philosopher, guide and philanthropist as Vidyagagar. I believe in the resurrection of goodness, I believe in the rebirth and the continuous rebirth of humanity and I believe and I pray that the giver of all good the Father of the Hindu nation of this great continent may once more raise into being the character of those who are here present, men of such goodness such love, such simplicity and heroism as Pandit Vidyasagar possessed. With these words I have great pleasure in moving that the Vidyasagar committee do consist of the following gentlemen:—

Lieut-Colonel H. H. Maharaja Sir Nripendra Narayan Bhup Bahadur, G. C. I. E.—*Chairman.*

The Hon'ble Sir William Comer Petheram, Kt., C. J., Q. C, His Highness the Maharaja of Dumraon, K. C. I. E, Maharaja Bahadur Sir Jotendro Mohun Tagore, K. C. S. I, Maharaja Bahadur Sir Narendra Krishna, K. C. I. E, Maharaja Gririjanath Roy Bahadur, of Dinagepur, Maharaja Durga Charan Law, C. I. E. Maharani Sarnomoyi, M. I. O. C. I, Srimati Arnakali Devi, of Cossim Bazar, Sir Romesh Chunder Mitter, Kt, The Hon'ble Justice Chunder Madhab Ghose, The Hon'ble Justice Gurudas Bannerji, D. L, The Hon'ble Justice Amir Ali, C. I. E, The Hon'ble Prince Mahomed Ferokh Shah, Sir John Edgar, K. C. I. E, C. S. I, The Hon'ble Sir Alfred Croft, K. C. I. E, C. E. Buckland Esq, Col. H. S. Jarrett, The Hon'ble Dr. Mahendra Lal Sirkar, C. I. E, The Hon'ble Dr. Rash Behari Ghose, Raja Sir Sourindro Mohun Tagore, Kt., C. I. E, Raja Bahadur Surjee Kant Acharya Choudhuri, Raja Rajendranarayan Deb, Raja Rajendra Narain Roy, of Joydevpur, Raja Peary Mohun Mukerjea, C. S. I, Raja Mahimaranjan Roy, Raja Gobind Lal Roy, Raja Pramathanath Dev, Raja Baikuntha Nath Dey, Raja Baidyanath Pandit, Raja Jyoti Prasad Garga, Raja Mahendralal Khan, Raja Sashisekheressur Roy, Raja Ramessur Malia, Raja Ranjit Singh, Raja Janaki Ballav Sen, Raja Srinath Roy, Maharaj Kumar Benoy Krishna, Kumar Sarat Chandra Singh, Kumar Satyabadi Ghosal, Kumar Devendra Mullick, Kumar Dinendra Narayan Roy, Mahamahopadhyaya Rakhaldas Nyayaratna, Mahamahopadhyaya Dinabandhu Nyayaratna, Shams-ul-ulama Sheik Mahmud Gilani, Shams-ul-ulama Moulvi Ahmed, Lala Bun Behari Kapur, Rai Jaiprakash Lal Bahadur, Rai Jagadanand Mukerji Bahadur, Rai Kunjalal Bannerji Bahadur, Rai Prasanna Kumar Bannerjea Bahadur, Rai Abhoy Charan Das Bahadur, Rai Radhika Prasanna Mukerjea Bahadur, Rai Durgagati Bannerji Bahadur, Rai Budridas Mokim Bahadur, Rai Dhunput Singh Bahadur, Rai Bhagwan Das Bogla Bahadur, Rai Surya Narayan Singh Bahadur, Bhagalpur, Rai Taraprasad Mukerjea Bahadur, Chapra, Rao Jadunath Mukerjea, Hazaribag, Moulvi Abdul Jubber Khan Bahadur, Munshi Bakaulla Kazi, of Sunderpur, The Rev. Dr. K. S. Macdonald, Dr. Salzer, H. M. Rustomji Esq, J. G. Apcar Esq, T. Palit Esq, M. Ghosh Esq, R. Mitra Esq, A. M. Bose Esq, N. N. Ghosh Esq, R. N. Ray Esq, J. Ghosal Esq, Dr. Surjyakumar Sarvadhikari, Dr. Devendra Nath Roy, Kaviraj Brajendra Kumar Sen, Kaviraj Bejoyratna Sen, Hakim Abdul Latif, Babu Kalikrishna Tagore, Babu Romanath Ghose, Babu Jadulal Mullick, Babu Gopallal Seal, Rai Pasupatinath Basu, Babu Guru Prasanna Ghosh, Babu Guruprasad Sen, of Bankipur, Babu Issur Chunder Mitter, Babu Hemchunder Kar, Babu Surendranath Pal Chowdhuri, Babu Kalikadas Dutt, Babu Chuckun Lal Singh, Chakdighi, Babu Jogendra Chandra Ghosh, Babu Kiran Chunder Roy, Narail, Babu Upendra Chandra Roy, Narail, Babu Janakinath Roy, Babu Sitanath Roy Babu Sheo Buksh Bogla, Babu Damodar Das Burman, Babu Charu Chunder Mullick, Babu Joy Gobind Law, Babu Abhoy Churn Guha, Babu Nilambar Mukerji, Babu Chandilal Singh, Babu Guru Charan Kundu, Babu Kissory Mohun Roy, Babu Annada Prasad Banerjea, Babu Mohiny Mohun Roy, Babu Hem Chunder Banerjea, Babu Kali Charan Banerjea, M. A., B. L, Pandit Prannath Saraswati, M. A., B. L, Babu Saligram Singh, B. L, Babu Golap Chandra Sastri, M. A., B. L, Babu Sarada Charan Mittra, M. A., B. L, Babu Jogesh Chunder De, Babu Narendra Nath Sen, Babu Kalinath Mittra, Babu Gonesh Chunder Chunder, Babu Bhupendra Nath Bose, M. A., B. L, Babu Girish Chunder Mukerjea, Babu Hem Chunder Gossain, Babu Nandalal Gossain, Babu Dvijendra Nath Tagore, Babu Bhudev Mukerjea, Babu Protap Chunder Mozumdar, Babu Sivanath Sastri, Babu Protap Chunder Ghosh, Babu Suranath Choudhuri, Babu Bijoy Krishna Mukerjea, Babu Rash Behari Mukerjea, Babu Bankim Chunder Chatterjea, Babu Chunder Nath Basu, Babu Nilmani Mukerjee, Babu Biressur Chatterjee, Babu Raj Krishna Banerjea, Babu Kunjalal Nag, M. A, Babu Baidya Nath Basu, Babu Braja Nath De, Babu Kali Charan Ghosh, Babu Jotindranath Chowdhuri, M. A. B. L, Babu Ramakshay Chatterji, Pandit Jadaveswar Tarkaratna, Rungpur, Pandit Prasanna Chandra Vidyaratna, Dacca, Pandit Rajkumar Nyayaratna, Babu Gopal Lal Mitra, Babu Nilmani Mitra, Babu Mati Lal Ghose, Babu Radhachurn Pal, Babu Dwarkanath Ganguli, Babu Hara Chunder Chaudhuri, Sherpur, Babu Mahendra Nath Chaudhuri, Satbaria, Babu Ashutosh Mukerjee, Asst. Manager, Tikari, Babu Nanda Lal Ghosh, Purulia, Babu Kedar Nath Dutt, Puri, Babu Nilkantha Mazumdar, Babu Devendra Chandra Ghosh, Babu Jadunath Ghosh, M. A, Babu Satyaprasad Sarvadhikari, Babu Deva-

prasad Sarvadhikari, Babu Bhuban Mohun Maitra, Rajshahi, Babu Hari Balluv Basu, Cuttack, Babu Lalit Mohun Singh, Hugli, Babu Sasi Bhusan Banerjea, Hugli, Babu Kali Prasanna Ghose, Dacca, Babu Ananda Chandra Roy, Dacca, Babu Devendra Lal Basu, Ranchi, Babu Kedar Nath Basu, Monghyr, Babu Aghore Chandra Mukerji, Monghyr, Babu Parameswar Narayan Mahata, Mozufferpur, Babu Umesh Chunder Roy, Mozufferpur, Babu Srinath Pal, Berhampur, Babu Baikuntha Nath Barat, Beharampur, Babu Bagalananda Mukerji, Berhampur, Babu Ambikadatta Vyas, Bhagalpur, Babu Devendra Nath Datta, Hatua, Babu Khirode Nath Singh, Tumlook, Babu Umeschandra Ray, Jara, Babu Sambhu Chandra Ray, Jara, Babu Iswar Chandra Ray, Jara, Babu Chandra Kumar Gui, Ghatal, Babu Ramprasanna Ray, Gar Bhawanipur, Babu Rames Chandra Ray, Gohaldanga, Babu Sitaldas Ray, Nischintapur, Babu Jogendra Chunder Ray, Midnapur, Babu Tarini Churn Chatterjea, Navadwip, Babu Bhabanikanta Das, Sylhet, Babu Joychunder De Chowdhuri, Sylhet, Babu Behari Lal Singh, Kichkapur, Kumar Narayan Chowdhuri, Balitara, Mahamahopadhyaya Mahesa Chandra Nyayaratna, C. I. E., Rai Rajkumar Sarvadhikari Bahadur, Babu Surendra Nath Banerjea.—*Members and Secretaries.*

Mr. J. Ghosal in seconding the resolution said that a proposition like this required no observations to commend it to their acceptance and at that late hour the best thing he could do would be to simply second it formally.

Kumar Dinendra Narain Roy in supporting the resolution said that the death of these two illustrious men was an irreparable loss to the country and he doubted whether there were other men in their community who could very well take their place.

A vote of thanks to the Chair, proposed by Babu Romanath Ghosh and seconded by Kumar Sarat Chandra Singh, brought the meeting to a close.

STATE PROSECUTION OF THE *BANGABASI*.

Fifth Day.

Mr. Jackson resumed his powerful address on Monday morning and went on to comment on the various articles complained of and to show that there was nothing disloyal or seditious about them. He contended that every statement made, whether in the original articles or the supplementary articles put in by the prosecution by way of evidence, was justifiable in facts, though some of the sentiments might be foolish and silly:

He referred briefly to the statistics of deaths from famines as given by Mr. Caird, Sir William Hunter, Sir Auckland Colvin and other authorities, and also to the statements made by them and Mr. John Bright as to the scarcity of food for the population, due both to the decreasing area in cultivation and the increasing demands for exportation of food-grains; and arguing therefrom Mr. Jackson maintained that it was fully proved that large masses of the labouring population were unable to obtain sufficient food to satisfy the cravings of hunger, and that but a very small proportion of them were accustomed to have more than one meal a day. It would be remembered that the *Bangabasi* was one of the most conservative journals in Bengali, and totally opposed to the idea of progress. Mr. Jackson submitted that the *Bangabasi* had done nothing which it was not fully and amply justified in doing, and he commented on the conduct of Sir Alfred Croft in having prohibited the Sanskrit Professors of the College from taking part in, or having anything to do with, the demonstrations regarding the Age of Consent Bill. With reference to the advice given by the *Bangabasi* not to resist the Government, but rather to take their wives and children and leave the country, Mr. Jackson referred to the emigration of the ancestors of the English to Pennsylvania owing to religious persecutions, and similarly the *Bangabasi* said, "Do not let us fight, do no let us turn the people out of our land, but let us ourselves go away."

One of the articles put in by the prosecution contained passages which were a mere paraphrase of Lord Lansdowne's own words at the time of the passing of the Age of Consent Bill, when he said—"I venture to say that in the eyes of every reasonable man the pledges given in the Queen's Proclamation must be read with a twofold reservation: first, that in all cases where demands are preferred in the name of religion which lead to practices inconsistent with the maintenance of the public peace and are condemned by every system of law and morality in the world, it is religion and not morality which must give way; such were the precedents afforded by legislation against infanticide, the immolation of widows, and the immunities enjoyed by Brahmins." The reference to Suttee, Mr. Jackson said, was an unhappy illustration, because Suttee was nowhere enjoined by the Shastras. Was religion to be dealt with according to the morality of somebody else?

Learned Counsel continued:—

The *Bangabasi* was urging that, as far as morals were concerned, the Hindu was superior to the English; that the English married their own cousins; that they allowed their daughters to join in sports and pleasure and made themselves drink wine, whereas among the Hindus a Bose could not marry a Bose, or a Ghose a Ghose; that their females were never allowed independence; that their sons were taught the principles of asceticism. On the contrary, it was well known that the Hindus had the greatest possible objection to the system of European education. But all that had no reference to Government, and therefore could not by any possibility be construed into sedition. Why, the *Pioneer* in one of its articles said that the *Bangabasi* was the organ of orthodox Conservative Hinduism, and used to be a strong opponent of the Congress and such a paper was naturally foremost in opposition to the Age of Consent Bill, and it was probably that which led to the violence of language which was charged as sedition. Mr. Jackson asked the Jury to read the article published on that very day, the 18th of April, suggesting a postponement of the monster meeting which was to be held regarding the Age of Consent Bill, on the ground of the embarrassment into which the Government had fallen owing to the disturbances at Manipur. That, he said, was utterly destructive of any idea of want of loyalty on the part of the *Bangabasi*, Why, in Ireland the very time when the English Government was most pressed with difficulties was the time when meetings of this description were held. And with regard to the statement that the Lord Governors and others here were nothing more than naib gomasthas, Mr. Jackson hoped that was not the sting which had goaded the Government to institute this prosecution. Counsel submitted that if a newspaper were not allowed to criticise the measures of Government the press had better be stopped altogether. They had a perfect right to complain of what they considered to be wrong policy on the part of the Government, and to prosecute them for doing so, counsel thought, was but adding insult to injury.

He felt he was bound to say that loyal subjects like these could not be found in any part of the world. As a matter of fact, it was a part and parcel of the Hindu religion, and their "dharma" held loyalty above everything else. The writer had even said that, apart from the loyalty of sentiment, theirs was a loyalty which proceeded from self-interest. There was no class of subjects so docile as the Hindu, and all that talk about mutiny had astonished him. What part had the Hindu taken in that? The part in which the writer had referred to the coming of Russia, seemed to Mr. Jackson positively prophetic.

Mr. Jackson went on to argue:—

The Jury would remember the agitation conducted against the Ilbert Bill, and it was then said that it was dangerous to allow such agitation to continue. This was the sort of legislation which the people in this country would before long get. This agitation would be from time to time carried on in India, and there was a good deal of truth in it. Who were the mainstay of the Government of India, but the orthodox Hindus? These were not the English educated gentlemen, but the pure conservative Hindus—certainly not the gentlemen whom he saw there in Court. Mr. Jackson asked the Jury to remember that this prosecution was not directed alone against the Vernacular press. There were indications in many measures of Government that their lines of policy were subject to many and sudden changes, and it was not impossible that one day the English press itself would find itself brought within the language of "sedition." This only meant that one party in England might go out and another come in, and that it depended upon the "fads" of some people to force these measures upon the Government.

CHARGE TO THE JURY.

The Chief Justice in charging the Jury said that before he proceeded to deal with the evidence in this case, he wished to say a word with reference to the remarks which Mr. Jackson both that day and on Saturday had made, with regard to the composition of their body:—

His Lordship was himself struck to see the small number of gentlemen who had been convened to form this Jury, and he had asked the Clerk of the Crown how it came about. Mr. Apcar had written a letter on the subject describing the reasons. The Clerk stated that Special Jurors ought to have special qualifications, and he had to find out the qualifications of each; that he had used his best endeavours to obtain the names of all those who possessed those qualifications. He had applied to Dr. Mahendrolal Sircar, to Raja Durgacharan Law, to Babu Gonesh Chunder Chunder, the Solicitor, and had also applied to the Secretary of the British Indian Association, Rai Rajkumar Sarvadhikari Bahadur, and to the heads of various other Native Associations to get names sent to him, but these had given him small information, and that was the reason why the number of Native gentlemen on the Jury was so small. His Lordship undoubtedly agreed with Mr. Jackson that it was a misfortune that the names of more Native gentlemen were not on the Jury for the purposes of the case. He thought it very much to be regretted that people in that position, who had the means of knowing who were qualified, did not supply the names. These were the remarks he had to make at the beginning.

The main question was, what was the crime of sedition in that section with which the accused were charged?—and the next question was, what was the offence which the prosecution alleged against the accused? His Lordship went on to observe:—

The section was divided into two portions, the first part constituting what the crime of sedition was, and the other giving the exceptions. Counsel for the defence contended that the word "disapprobation" was a substitute for "disaffection," and that they were one and the same thing. If that was so, the effect of the explanation would be to so explain away the section that no offence would be committed. But that was not the case, and consequently there must be a distinction between the two words. Now the Jury knew perfectly well, knowing the English language as they did, that there was a distinction between the words "disaffection" and "disapprobation." Wherever the word "disapprobation" was used in the English language, it meant, it represented the contrary to approbation. The word disaffection covered disaffection, attempts to create a feeling of disaffection in the mind contrary to the feeling of affection, and as his Lordship understood, feelings among a community of dislike or hatred or something of that kind. Now when the Jury came to consider mere "disapprobation" a totally different state of things arose. A man might disapprove in one way or another without any dislike, and he might disapprove of certain actions, such disapprobation being consistent with the greatest possible affection for the man. So that, he told the Jury the meaning of these two portions of the section were distinct and that a man's "disaffection" was totally different from "disapprobation." Disapprobation referred to the disapproval of man's actions, and disaffection related to feelings animated against a man or the Government itself. In the words of Sir Fitz James Stephen, it meant the creation of disaffection which created a disposition which has not consistent with a desire to render obedience to the Government. The intention to actively resist is the offence created. So that with these words of explanation he did not think the Jury would have any doubt as to what was the meaning of the section in reference to disaffection or inciting disaffection. Having taken the meaning of the section from him, the whole question remained for the Jury to decide whether, upon the evidence which had been laid before them, the accused had been guilty of attempting to create these feelings of disaffection in the way in which it had been put to them. The Jury would bear in mind in considering this, the nature of the paper itself, what the nature of the paper showed upon the face of it, and the class of persons to whom it was addressed.

The hon'ble the Chief Justice then urged what the Jury would have to consider was, the intention of the persons disseminating these articles and the feelings which they would be likely to evoke towards the British Government, and what intention it was in their minds to create in the minds of their readers:—

In reference to that the Jury would have to consider the relations of the British Government towards the people of this country, and this was of course of material importance for their consideration in reference to the explanation between the meaning of the word "disapprobation" and "disaffection." The Jury would remember that for the purposes of the Government of this country and for other purposes, what was known as the British community was known as a portion of the British Empire; that the Government was being conducted by persons to whom power was delegated in the same way as other portions of the British Empire were governed, and that, consequently, a very different state of things arose; that they were dealing with a subject people, and

that the position of this country was different from other portions of the British Empire. But the real question the Jury would have to consider in considering these articles was, whether the intention of the persons who disseminated them among the people was to raise feelings of enmity towards the Government of this country, or whether, they were, as Mr. Jackson told them, the mere expressions of an intention to excite feelings of disapprobation of the measures of Government.

There was one remark which his Lordship thought he ought to make with reference to what had been said by the evidence in relation to the Consent Bill itself :—

He was not going to ask the Jury to consider the merits of the Bill itself, nor to express any opinion as to whether it was in accordance with Hindu law or not, but having regard to the course which had been taken in the matter both by the Legislature and other public bodies, he thought the Jury would agree with him that at all events there was a great deal to be said upon both sides, and that such a Bill would not have been passed by the Legislature if they had not before them material which led them to the conclusion that some restrictive protection was required, nor for Hindu men but protection for Hindu female children against Hindu men. It was quite true that Hindu men did not ask for any measures of protection, but the question was whether protection was required against them. Whether that was so or not was not material, but the fact remained that upon the material before it the Government came to the conclusion that it was right to take action. They also came to the conclusion that they were entitled to take action, though it interfered with the religion of the people. At all events the Jury must not assume that this was a wanton uncalled-for exercise of arbitrary power, and that the Government willingly created such a violent grievance as some thought. So much for that part of the case.

His Lordship in conclusion asked the jury very earnestly to dismiss from their minds all questions of prejudice :

The only matter before them was the intent with which these articles were written as shown by the acts of the persons who wrote and diffused them. As to the policy of the Government in instituting this prosecution, as to the policy of the Government which passed the Age of Consent Act, and as to the policy of the Government in passing an Act which had been termed the "Gagging Act" the Jury had less than nothing to do, and if they allowed one single consideration of that kind to affect their minds he told them they would not be doing their duty. Their duty was to form an opinion upon the evidence which had been laid before them, both on behalf of the prosecution and the defence, and he was quite sure the Jury would come to a conclusion upon the evidence alone. They were to be the Judges of these five articles, and the only issue which they could form any opinion upon was based upon these articles. They were articles which had been placed before them by both sides, on the one side showing that they had a criminal intent, and on the other as showing that the intention was merely to discuss the measures of Government and to show their disapprobation of those measures.

The jury retired at 4 P. M. and returned to Court after an hour's deliberation, when the following conversation took place :

Clerk of the Crown.— Are you all agreed upon your verdict, gentlemen?

The Foreman.—We are agreed. We are 7 to 2.

The Chief Justice.—Is their any chance of your being unanimous?

The Foreman.—None whatever my Lord.

The Chief Justice.—The Jury are discharged. This is not a case on which I should accept anything but an unanimous verdict.

This was mistaken by the crowd at the back of the Court as an order discharging the accused and there was some attempt at cheering which was speedily and summarily stopped by the Police, who had mustered far stronger than on any previous day. The corridor and varandas were regularly lined with native constables, while the body of the Court and that part of which where the accused sat was kept by a large contingent of European constables and inspectors, some of whom were armed. A reserve contingent was also waiting outside the Court House, as if some disturbance had been apprehended. There was however nothing of the kind, and the crowd quietly dispersed spreading the reportin the town that the accused had been discharged.

When order was restored in Court, which was very shortly done, the Chief Justice asked Mr. Pugh as to what he proposed to do. The Officiating Standing Counsel informed his Lordship that he would have to consult the Advocate General (who never appeared in Court throughout the trial) before he decided upon anything. The Chief Justice thereupon postponed the case to the next sessions, enlarging the accused on the same bail. In the meantime, the Chief Justice was understood to say, the Government would also have an opportunity to consider whether the prosecution would be further proceeded with. The Jury was exempted from further attendance for a year, in consideration of their services. It was ascertained after the rising of the Court that seven jurors were for a conviction and two for an acquittal. Report further goes on to say that two European jurymen were for acquittal. Of this, however, there can be no positive information and the report must be taken at its worth. The Court House was densely crowded throughout the day, specially towards the afternoon as the Jury retired.

Government Notification

Calcutta Gazette—*August* 26, 1891.

GENERAL—Babu Radhica Lall Shome, Sub-Deputy Collector, Bishenpur, Bankoora, is allowed leave for one month and fifteen days, under article 291 of the Civil Service Regulations, with effect from the 1st September next, or from such date as he may be relieved.

Babu Radhica Lall Shome is transferred to Rampur Hat, in the district of Beerbhum, with effect from the date on which his leave expires.

Moulvi Abdool Wassay Ahmed, Sub-Deputy Collector, Rampur Hat, Beerbhoom, is transferred to Bishenpur, in the district of Bankoora.

Mr. Brojendra Nath De, Officiating Magistrate and Collector, Khoolna, is allowed leave for two months, under article 291 of the Civil Service Regulations, with effect from the 1st September 1891.

Mr. A. E. Harward, Officiating Joint-Magistrate and Deputy Collector, Chittagong, is appointed to act as Magistrate and Collector of Khoolua, during the absence, on leave, of Mr. Brojendra Nath De, or until further orders.

Mr. H. G. Cooke, Officiating Magistrate and Collector, Hooghly, is allowed leave for three months, under article 291 of the Civil Service Regulations, with effect from the 1st proximo, or such subsequent date as he may avail himself of it.

Mr. F. S. Hamilton, Officiating Joint-Magistrate and Deputy Collector, Gya, is appointed to act as Magistrate and Collector of Hooghly, during the absence, on leave, of Mr. H. G. Cooke, or until further orders.

Mr. W. Kemble, Opium Agent, Behar, is allowed leave for one month and fifteen days, under article 291 of the Civil Service Regulations, with effect from the 15th proximo.

Mr. W. H. D'Oyly, Magistrate and Collector, Mozufferpur, is appointed to act as Opium Agent, Behar, during the absence, on leave of Mr. W. Kemble, or until further orders.

Mr. G. M. Currie is appointed to act as Magistrate and Collector of Mozufferpur, during the absence, on deputation, of Mr. W. H. D'Oyly, or until further orders, on being relieve of his present appointmsnt as Officiating Magistrate and Collector of of Patna by Mr. J. A, Hopkins.

Mr. R. Carstairs, Deputy Commissioner, Sonthal Pergunnahs, is appointed to act, until further orders, in the first grade of Deputy Commissioners, with effect from the 12th instant, vice Colonel E. G. Lillingston, on deputation.

Mr. C. J. S. Faulder, Officiating Deputy Commissioner, Hazaribagh, is appointed to act, until further orders, in the second grade of Deputy Commissioners, with effect from the 12th instant, vice Mr. R. Carstairs.

Captain J. W. Currie, Officiating Private Secretary to the Lieutenant-Governor of Bengal, acted as Aide-de-Camp on the Personal Staff of the Lieutenant-Governor in addition to his own duties, from the 21st July 1891 to the 22nd instant.

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H. Ballantine & Sons, Calcutta, Bombay and Madras.

Lieutenant G. C. Lister, Fourth Battalion, The King's Royal Rifles, is appointed to be Aide-de-Camp on the Personal Staff of the Lieutenant-Governor of Bengal, with effect from the 23rd instant.

Moulvi Wajihuddin Ahmed, Temporary Sub-Deputy Collector on snrvey work, Julpigoree, is allowed leave for thirty-five days, under article 291 of the Civil Service Regulations, with effect from the 3rd proximo, or such subsequent date as he may avail himself of it.

Babu Soshi Sikar Dutt, Deputy Magistrate and Deputy Collector, Jehanabad, Hooghly, is transferred to the head-quarters station of the Moorshedabad district.

Mr. Mahomed Israil, Deputy Magistrate and Deputy Collector, Hooghly, is appointed to have temporary charge of the Jehanabad sub-division of that district, with effect from the date on which he joined the appointment.

Babu Bejoy Kissen Bose, Deputy Magistrate and Deputy Collector, Rungpur, is allowed leave for three months, under article 291 of the Civil Service Regulations, with effect from the date on which he may avail himself of it.

Lieutenant G. M. Evans, Officiating Station Staff Officer, Barrackpore, is appointed to act, until further orders, as Cantonment Magistrate of Barrackpur, in addition to his own duties, with effect from the date on which he received charge.

Mr. H. N. Harris, District Superintendent of Police, Gya, is allowed leave for three months, under article 291 of the Civil Service Regulations, with effect from the 2nd September next.

Mr. R. N. W. Pritchard, Assistant Superintendent of Police, Gya, is appointed to act as District Superintendent of Police of that district, during the absence, on leave, of Mr. H, N. Harris, or until further orders.

Mr. A. Hogg, Superintendent of the Calcutta Police Reserve Force and Fire Brigade, has been granted by Her Majesty's Secretary of State for India two months' extraordinary leave without pay.

JUDICIAL—Mr. Syud Nurul Huda, Officiating Joint-Magistrate and Deputy Collector, Barh, Patna, is vested with the power to try summarily the offences mentioned in section 260 of the Code of Criminal Procedure.

Mr. William Colebrooke Taylor is appointed to be an Honorary Magistrate of the Bench at Khoorda, in the district of Puree, and is vested with the powers of a Magistrate of the first class.

Mr. Taylor is also vested with the powers to try summarily the offences mentioned in section 260 of the Code of Criminal Procedure.

Babu Rabi Chunder Ganguly, Officiating Additional Subordinate Judge, Dacca, is appointed to be a Subordinate Judge of the third grade, with effect from ths 1st proximo, vice Babu Dwarka Nath Bhuttacharjee, about to retire.

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Babu Rabi Chunder Ganguly, is appointed to be Subordinate Judge of Midnapur.

Babu Juggobundhoo Ganguly, Subordinate Judge, Midnapur, is appointed to be Small Cause Court Judge and Subordinate Judge of that district, vice Babu Dwarka Nath Bhuttacharjee.

Mr. H. R. H. Coxe, Officiating Joint-Magistrate and Deputy Collector, Bettiah, Chumparun, is apppinted, under the provisions of section 22, Act X of 1882, to ac as a Justice of the Peace within the territories unpr thet Lieutenant-Governor's control.

Babu Amrita Lal Chatterjee, substantive *pro tempore* Judge of the principal Courts of Small Causes, Magoorah, Jhenida, and Narail in Jessore, is allowed leave for twelve days, viz., eight days under article 309, and the temaining period under article 306 (*b*) of the Civil Service Regulations, with effect from the 12th instant.

Babu Bepin Behari De, B.L., is appointed to act, until further orders, as a Munsif in the district of Rungpore, to be ordinarily stationed at Kurigram, vice Babu Prem Chand Pal, about to retire.

In modification of the order of the 20th July 1891, Babu Upendra Chunder Mullick, Subordinate Judge of Chittagong, is allowed leave for one month and a half, viz., five days under aritcle 309, and the remaining period under article 806 (*b*) of thc Civil Servibe Regulations, with effect from the 1st instant, or from the date on which he may be relieved.

Mr Stewart McPherson is appointed to be a member of the Boiler Commission for the purpose of carrying out the provisions of Act III (B.C.) of 1879 (an Act to provide for the periodical inspection of steam-boillers and prime-movers attached there to in the town and suburbs of Calcutta and in Howrah) during the absence of Mr. J. B. Thomson.

The Licutenant-Governor accepts the resignation tendered by Babu Kishori Mohun Sett of his appointment os an Honorary Magistrate of the Old Maldah Independent Bench in the district of Maldah.

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